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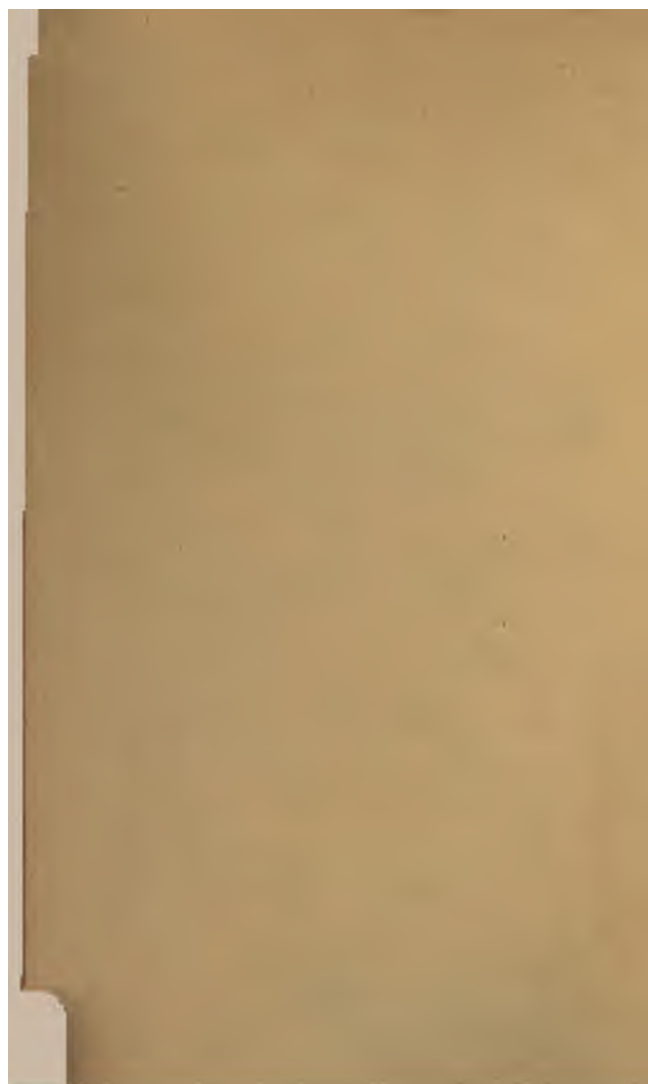
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SKETCHES

OF

# CHURCH HISTORY.

COMPRISING A

REGULAR SERIES OF THE MOST IMPORTANT  
AND INTERESTING EVENTS IN THE  
HISTORY OF THE CHURCH,

FROM THE

BIRTH OF CHRIST TO THE NINETEENTH CENTURY

BY THE

REV. JAMES WHAREY.

A NEW EDITION REVISED AND CORRECTED.

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feeding their imaginations with ideal fancies. How much more profitable and rational to be employed in laying up knowledge in regard to the history of the Church, that has so direct a bearing upon the happiness of man here, and his hopes and prospects hereafter, than to spend so much time, as many do, in pursuing the mere vagaries of a wild imagination, that have no real existence either in the present or the future world; and that often tend only to corrupt the heart, and disqualify the person, as well for living in this world, as for dying and going to a better!

But the study of church history would be found, not only interesting and amusing, but highly profitable, in guarding and fortifying the mind against those errors that are so often introduced under the pretence of being some new discovery; but which, on examination, will be found to be only some exploded notion of a former day, brought forward with some little modification, perhaps, and under a new name. Scarcely a new notion is broached, or a new sect springs up, but they will be found to have their prototypes in some opinion, or sect of antiquity. How much a correct knowledge of the past history of the Church would be calculated to guard the minds of people from being insnared and led

away by such errors, it is easy to see. And hence we discover the importance of this knowledge, to every individual, and especially to every member of the Church.

But there is another reason why the study of church history should be encouraged and promoted in this Protestant country, as far as practicable : and that is, to guard against the influence and proselytism of the Roman Catholic Church. Great efforts are making by that body to gain an extensive influence, and establish a permanent footing in the United States. What can be calculated more effectually to guard our people against the insidious approaches and pretensions of that apostate communion, than to have a general knowledge of the past history of the Church, diffused through society ? It is there we learn what have been the spirit and practice of that Church, ever since she first assumed to be the only catholic and infallible church on earth ; and claimed the right, as the vicar of Christ, and the representative of God himself upon earth, to exercise spiritual dominion over every nation. There we learn how the nations of Europe have suffered under her domineering influence, and how she has ever waged a war of extermination against all that are not of her communion, whenever

and wherever she has had the power to do so And in this she is the same that she ever was. She has not given up her claim to infallibility, and therefore cannot change. The history of the Church develops to our view the whole rise, increase, and consummation of this *mystery of iniquity*. Let our people be well acquainted with the history of the Church, and we shall have but little to fear from Roman Catholic influence.

Finally : The Church is the kingdom of God in this world ; and would any one be willingly ignorant of the history of this kingdom ? The histories of the kingdoms of this world are eagerly sought and read, although we may have no connexion with them ; shall we not, then, seek an acquaintance with the kingdom of God in the world, with which we do hold a most important connexion ? The history of the Church, as an interesting branch of general knowledge, ought not to be neglected ; but when it is considered as that Church or kingdom of God in the world, in which each individual is regarded as a subject, or a rebel ; and in which each one is, finally, to be saved or lost ; surely its history ought to be eagerly sought, and diligently studied.

In these *Sketches*, I have followed the ar-

rangement of Dr. Mosheim ; from whose Ecclesiastical History, together with the notes of his translator, Dr. Murdock, most of the facts and materials are taken : so that this might be called an abridgment, or compend of that valuable work. When I have quoted the language of the author, I have generally employed marks of quotation.



# ECCLESIASTICAL HISTORY.

## CENTURY I.

Introductory remarks.—1. State of the world in the beginning of the Christian era.—2. Life and Death of Christ.—3. Extraordinary success of the Gospel.—4. Form and order of the primitive churches.—5. Errorists in the primitive churches.—6. Persecution.

THE history of the Christian church may be considered as commencing with the birth of Jesus Christ, its divine Head. The four Evangelists narrate the interesting and solemnly important transactions and events, which terminated the old, and ushered in the new dispensation. The church of the new and spiritual dispensation, or the Christian church, was not fully organized under the New Testament form until the day of Pentecost, when the promised Spirit was "poured out upon them," to "lead them into all truth." Then the apostles were "endued with power from on high," and were completely qualified for their work. After this we find them under the guidance of the Holy Ghost, who doubtless directed them in all their public official acts, and in their writings, or at least, superintended and overruled their conduct, so as to preserve them from error. And hence the Christian church is called the "*ministration of the Spirit.*" (2 Cor. iii. 8.) The two



sacraments of the Christian church, baptism and the Lord's supper, were instituted by Christ himself; but the particular officers of the church, its forms of worship, and modes of government and discipline, were left to be settled by the apostles, as occasion required, under the guidance of the Holy Spirit.

The history of the church may be divided into *internal* and *external*; the former relating to the purity of its doctrines, the piety of its members, the nature of its ceremonies, its modes of worship, its discipline, and its institutions; the latter respecting its extension, outward prosperity and adversity, and the external circumstances which had influence on its character. In regard to time, the history of the church may be divided into four grand periods; 1. From the birth of Christ to Constantine the Great, the first Christian emperor, about the beginning of the fourth century. 2. From Constantine to Charlemagne, king of France, in the eighth century, by whom the Papal power was greatly promoted. 3. From Charlemagne to Luther, in the beginning of the sixteenth century, by whom the Reformation was commenced. 4. From Luther to the present time. These four grand periods may also be subdivided into centuries.

I. The coming of Christ, about the end of four thousand years from the creation, is said to be "in the fulness of time;" by which we may understand, that in the providence of God, there was a particular preparation and fitness in the state of the world at that time for his coming. At the birth of Christ, the Roman Empire was extended over almost the whole of the then known world; it was in its meridian glory, and stood *firm upon its "legs of iron."* (Dan. ii. 33.) The

arts and sciences had arrived at their greatest height in the heathen world, and philosophy had exerted all its powers. But in a religious point of view, the whole world was in a most deplorable condition. Among the Jews, indeed, the worship of the true God was maintained, but in a very corrupt state. They taught for doctrines the commandments of men, and were devoted to the mere forms and externals of religion, while the spirit and morality of it were almost wholly neglected. They were divided into three principal sects among themselves; the *Pharisees*, the *Sadducees*, and the *Essenes*. The Pharisees were the most numerous and popular sect, who prided themselves on their punctilious observance of the external forms and ceremonies of religion. They added many things to the law of Moses, upon the authority of their doctors, which additions were called the *traditions of the elders*. But their religion was little more than a hypocritical pretence. The Sadducees were a kind of sceptics of that day. They denied the existence of angels, and of a future state; rejected traditions, and received the five books of Moses as of superior authority to the other Scriptures; and appear to have regarded religion as a mere matter of state policy. Many of the wealthy, and of those who occupied high stations, belonged to this sect. The Essenes were a kind of monastic order, who retired from society, and spent their time in solitude and devotion. We read also of the Herodians; but these it is probable, were not so properly a religious sect, as a political party. They were the favourites of Herod the Great, and of that government which he exercised under the authority of the

Romans. The state of the Jewish church called loudly for a reformation.

In the heathen world, the knowledge of the true God was almost wholly lost. The most wretched polytheism and idolatry every where prevailed. The discovery was completely made, and the practical truth fully developed, that "the world by wisdom knew not God." It seems to be the policy of God's government, to permit man to try his own strength first; and to afford extraordinary aid, when every other means has failed. Man's extremity is God's opportunity. Thus it is, he exalts his own almighty power, and "hides pride from man."

A general expectation existed, not only among the Jews, but throughout the East, founded upon the predictions of the Jewish prophets, that a very extraordinary personage should arise in Judea, about this time, who should establish a kingdom over the whole world. Hence the alarm of Herod, when it was said that Christ was "born king of the Jews;" and the consequent murder of the children of Bethlehem. Tacitus, Suetonius, and Josephus, speak very expressly of this expectation as being very general throughout the East; and as being founded on predictions contained in the sacred books. Virgil plainly alludes to this expectation; and uses almost the very language of some of the prophets respecting the Messiah, in his fourth Eclogue, inscribed Pollio. The general acquaintance with the Greek language that then existed throughout the East, in consequence of the conquests of Alexander the Great; and the previous translation of the Hebrew Scriptures into that language by the direction of Ptolemy Philadelphus, were no doubt designed, in the provi-

dence of God to prepare the way of the Lord, and to facilitate the spread of the gospel. That state of general peace which existed throughout the Roman empire under the prosperous reign of Augustus Cæsar, was peculiarly fitted for the advent of the *Prince of Peace*.

II. In the fulness of time, when God in his providence had thus prepared the world for it, Christ made his appearance. His birth was indeed miraculous, and attended with extraordinary circumstances; but his condition, according to ancient prophecies, was mean and contemptible. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Until he entered upon his public ministry, at about the age of thirty, he seems to have resided with his parents in poverty and obscurity, and to have excited little or no public attention. He was preceded by John the Baptist, whose ministry seems to have formed a connecting link between the Jewish and Christian dispensations. It participated with both, but belonged properly to neither. By him Christ was baptized in Jordan, and thus was consecrated to his priestly office; and at the same time, he received the unction of the Holy Ghost, who descended upon him "in bodily form, like a dove." His commission and authority as a divine teacher, were announced by a miraculous voice from heaven, saying, "This is my beloved Son, in whom I am well pleased." During his public ministry, which lasted about three years, he manifested the most entire devotion to the glory of God and the good of man. He lived the most blameless and holy life, taught the most pure and heavenly doctrines, and confirmed his divine character by a succession of the



most extraordinary miracles. But the Jews, who expected a temporal deliverer in their Messiah, were offended in him and by their influence with Pilate the Roman governor, procured his crucifixion. "He was numbered with the transgressors; for the transgression of my people was he stricken." But on the third day, according to his own prediction, he rose again from the dead; and after meeting with his disciples, and conversing with them on various occasions, for the space of forty days, he ascended up to heaven, and sat down at the right hand of the Majesty on high.

III. Only a few days after his ascension, according to his promise, the Spirit was poured out on the disciples, on the day of Pentecost, and three thousand converts were added to the church. From this time the word of the Lord began to take root and spread. At this feast of Pentecost there were great numbers of Jews and Jewish proselytes present, from almost all the surrounding countries; and many of them were probably converted on that occasion; and when they returned home, carried the gospel with them. These would be pioneers to the apostles in their future travels through those countries, and greatly assist them in establishing churches. Paul was raised up by the providence of God, and called in a most extraordinary manner, from being a most virulent persecutor, to be the great apostle of the gentiles. By his abundant labours, assisted by various companions, the gospel was spread in a short time, throughout Asia Minor, Greece, and the islands of the Archipelago; and churches established in all their principal cities.

To what extent the gospel was preached by the *apostles themselves*, except so far as indicated in

the Acts of the Apostles and the Epistles, is involved in great obscurity. From the most ancient traditions, which have reached us, (more to be relied on than those of later date, and yet not greatly to be trusted,) it appears more or less probable, that Peter extended his labours beyond Judea and Syria, to Babylon, and to parts of Asia Minor; that Matthew, Jude, and Thomas, penetrated still farther eastward, to Persia, Parthia, and India; that Andrew and Philip spent some portion of their time, the latter in Phrygia, and the former along the shores of the Black sea; that James, the son of Alphaeus, remained at Jerusalem, till his martyrdom, shortly before the destruction of that city; and that Bartholomew went to Arabia, and John to Ephesus, after the death of Mary, the mother of Jesus, where he lived to an advanced age. But although we are left to glean only a few uncertain and unsatisfactory statements respecting the apostles, beyond what the New Testament records of them; it is, nevertheless, certain, that in the first century, and even during the lives of the apostles themselves, Christianity obtained a considerable prevalence throughout a great part of the then known world.

The spread of the Christian religion in the first century, is truly wonderful; and can be accounted for only on the supposition, that *it was the Lord's doing*. "The cause must have been divine that enabled men, destitute of all human aid, poor, friendless, neither eloquent nor learned, fishermen, publicans, and moreover Jews, that is, persons odious to all other nations, in so short a time, to persuade so great a part of mankind to abandon the religions of their fathers, and to embrace a *new religion*, which is opposed to the natural dis-

positions of men." In the hands of these weak, but heaven-commissioned, and heaven-directed instruments, the gospel was the "power of God, and the wisdom of God unto salvation." They were no doubt much aided in exciting an interest, and making an impression upon the minds of men, and in stopping the mouths of gainsayers, by the miraculous powers with which they were endowed. Their general want of human learning was no doubt more than compensated by the extraordinary influences of the Holy Spirit which were afforded to them, and the gift of tongues by which they were enabled to speak languages which they had never learned. Their humble, devoted, blameless lives too, would gain them credit and influence. But nothing will account for the extraordinary spread of the gospel, opposing as it did, the passions, prejudices, and worldly interests of all men, but the supposition that it was accompanied by the mighty power of God. It was "*mighty through God*, to the pulling down of strong holds."

IV. The organization of the church by the apostles, and during the first century, was most simple; and seems to have been modelled after the form of the Jewish Synagogue. The officers were,

1. Elders or Bishops, *who laboured in word and doctrine*. These were their public teachers—the pastors of churches, who led in their worshipping assemblies, and publicly instructed the people. Of these there were frequently several in the same church, especially the large churches collected in the principal cities. They seem to have stood upon a perfect parity or equality of *office*; except that, for the sake of order, one was

chosen president or moderator. This president was sometimes called *the angel of the church*, as a similar officer in the Jewish Synagogue was called *angel* or *messenger*. To this angel of each of the seven Asiatic churches, are the several epistles in the Revelation addressed. These bishops or pastors of churches were chosen by the people, on account of their wisdom, piety, and aptness to teach; and were regularly set apart to their office by the "laying on of the hands of the Presbytery." We may suppose that they were generally supported by the people among whom they laboured; according to the particular direction of Christ and his apostles on this head.\*

2. Elders *who ruled*—who assisted in the government and discipline of the church; but who did not engage in the business of public instruction. There was a similar class of officers in the Jewish Synagogues, called *Rulers of the Synagogue*. These lay elders might be properly regarded as the representatives of the people, and the guardians of their rights. Their business was to inspect the conduct of the members, to keep order in their public assemblies, and to assist the bishops in the proper administration of the ordinances and discipline of the church.†

3. Deacons, who were the public servants of the church, managed its secular concerns, and had particular oversight of the funds, and the charities of the church.

The forms of worship in the first century, were

\* On the subject of this paragraph, consult Dr. Miller on the Christian Ministry.

† See on this subject, T. Miller's Essay on the Nature, &c. of Ruling Elders.



plain and simple. Their public assemblies were held on the first day of the week, commonly in private houses, or in some building appropriated to that purpose. There is no account of churches built and consecrated to the worship of God, sooner than about the beginning of the third century. These meetings, in time of persecution, were often after night, or before day in the morning. Here prayers were offered, the Scriptures read, short addresses made to the people by their public teachers, the Lord's supper was celebrated, accompanied with the singing of hymns; and the whole was closed with free will offerings of money or provisions to their common stock, and the feast of charity. This feast of charity seems to have been intended for the benefit of the poor. They who were wealthy, and could afford it, brought something with them, on which they made a common meal; the poor, and strangers, who could bring nothing, being allowed a full share. Converts seem at first, to have been admitted to the communion of the church upon a simple profession of their faith.

V. Even in this first century, several errors made their appearance, and heresies began to spring up. A difference of opinion very early arose between the Jewish and gentile converts, about the necessity of an observance of the rules of the Mosaic law. This subject called together the first council or synod, which was held by the apostles at Jerusalem, and decided upon this question, as we read in the 15th chapter of Acts.

When Jews were converted to Christianity, it was natural that they should still retain some leaning towards the opinions they had formerly *entertained*, and a partiality for their old ceremo-

nies and institutions. These prejudices, which are natural to the human mind, would not fail to give to Christianity a peculiar model among Jewish converts, suitable to their particular views and feelings. A spice of the old leaven still retained, would leaven the new lump. This thing we find the apostles often labouring to correct; and the whole epistle to the Hebrews seems mainly designed for this purpose. In like manner, when heathen converts were received into the church, it was natural they should bring with them some taint of their old philosophy, and former superstitions; and some fondness for the rites and ceremonies of their idolatrous worship. Long established opinions are seldom entirely eradicated, and old habits, with which we have been brought up, are not likely to be totally renounced. Sometimes the teachers of religion were too indulgent to those prejudices; and in order that the gospel might be the less offensive, tolerated in their new converts, opinions and practices little consistent with it. An indulgent feeling of this sort was natural, and duly regulated, was very proper. Thus Paul was made "all things to all men, that by all means he might save some." But the principle was often carried too far. From these sources, therefore, we shall find, springing up many of the errors and heresies that deformed the beauty, and marred the peace of the church, during the first three or four centuries. Some of them were Jewish, but most of them of heathen origin; and all proceeded from the same source, a fondness for old opinions and practices, and a disposition to yield as far as possible to these Jewish and heathen prejudices, and thus in a good degree, to remove the offence of the cross. In-

deed we shall find, that when Christianity became the established religion of the Roman Empire, and took the place of paganism, it assumed, in a great degree, the forms and rites of paganism, and participated in no small measure of its spirit also. Christianity as it existed in the dark ages, might be termed, without much impropriety of language, *baptized paganism*.

"At the head of all the sects," says Dr. Mosheim, "which disturbed the peace of the church, stand the Gnostics. Under this appellation, are included all those in the first ages of the church, who modified the religion of Christ, by joining with it the Oriental philosophy, in regard to the source of evil, and the origin of this material universe." They were divided into a number of particular sects or parties, but seem to have held the following errors in common. They taught that Jesus Christ is inferior to the Father; that he did not possess a real body, and consequently did not really suffer; that evil dwells essentially in matter; and therefore they denied the future resurrection of the body, and enjoined severe bodily penances and mortifications, and held other notions of like character, derived from that false philosophy which they professed, and upon which they attempted to ingraft Christianity.

The followers of Simon Magus are reckoned by some, among the Gnostic sects, which, in this century, corrupted the gospel. But, according to the best evidence we possess, Simon, after the memorable rebuke given him by the apostle, (Acts viii. 20—23,) became, not a corrupter, but a persevering enemy of Christianity.

The Nicolaitans are generally supposed to *have been* a branch of the Gnostics, although this

is uncertain. They rather appear to have been a class of Antinomians, who turned the grace of God into lasciviousness. The Docetæ, a Gnostic sect, received their name from their distinguishing tenet, that Jesus had not a real, but only an apparent human body, and that consequently his sufferings on the cross were only in appearance. Cerinthus, who was cotemporary with John, the apostle, taught, on the contrary, that Jesus had a real body, and indeed was merely a man, the son of Joseph and Mary; but that, at his baptism, the Christ, a being of superior nature, descended on him in the form of a dove, remained in him during his public ministry, and leaving him, when he was apprehended by the Jews, ascended again to heaven; so that not Christ, but Jesus died. It is related by Irenæus, on the authority of Polycarp, who was acquainted with John, that this aged apostle once going into a bath at Ephesus, discovered Cerinthus there; upon which, leaping out of the bath, he hastened away, saying, he was afraid lest the building should fall on him, and crush him along with the heretic.

The Nazarenes and Ebionites were Judaizing Christians, that sprung up in the first century, but were not organized into distinct sects, until the second century. The Nazarenes differed little from the orthodox, except that they adhered to the rites of the Mosaic law. The Ebionites denied the Divinity of Christ, rejected the Jewish Scriptures, except the five books of Moses, and all of Paul's epistles.

The writers of the first century are the apostles and apostolic fathers. At what time, and by whom the books of the New Testament were collected into *one volume*, is uncertain; but it is certain



that before the middle of the second century, the most of them were read in every Christian church, and regarded as the divine rule of faith and practice. The apostolic fathers are, Clement, bishop of Rome, and author of the Epistles to the Corinthians; Ignatius, disciple and companion of the apostles, who suffered martyrdom under Trajan, being exposed to wild beasts in the theatre at Rome; Polycarp, bishop of Smyrna, who suffered martyrdom at an extreme age, in the middle of the second century. Several works ascribed to these fathers, are known to be spurious; others are doubtful; and those, which are generally received as genuine, are not free from interpolations.

VI. From the very beginning, the church has been called to suffer persecution. This was first from the Jews, and about the time that Stephen was stoned to death, persecution seems to have raged very high; so that the disciples were compelled to make their escape, and to flee into distant countries. After this, we are told (Acts xii. 1.) that "Herod the king stretched forth his hand to vex certain of the church." James he killed with the sword, and Peter he imprisoned. And this he did to gain favour with the Jews. But the Jewish power was then limited, and soon after destroyed, by the utter destruction of their city and temple by Titus, and the final dispersion of their nation. Nero was the first Roman emperor that persecuted the Christians; and his cruelty was extreme. He falsely accused them of setting fire to the city of Rome, of which crime he was guilty himself. multitudes were put to the most excruciating death a variety of ways. The streets of the city, and *pleasure gardens*, were illuminated at night by

the burning of those whom he caused to be sewed up alive in garments covered over with pitch. This persecution commenced about A. D. 64, and raged until the death of Nero, about four years. Paul and Peter are said to have suffered martyrdom at Rome during this persecution; the one by decapitation, the other by crucifixion, with his head downwards. This manner he chose, as being less honourable than that in which his Lord had been crucified. The fury of this persecution subsided after the death of Nero, until it was renewed, near the end of the century by Domitian; a character little inferior to Nero for baseness and cruelty. Under this persecution the apostle John was banished to the isle of Patmos, where he wrote the Revelation. It has been said upon the authority of Tertullian, that he had been previously thrown into a caldron of boiling oil, and came out unhurt. But this is doubted.



## CENTURY II.

1. Spread of the Gospel.—2. Persecution under the Roman Emperors.—3. Rise of Monachism.—4. Origin of the distinction between Bishop and Presbyter.—5. Fathers.—6. Rites and Ceremonies.—7. Heretics.

I. THE obscure lights of the early history of the church do not enable us to decide with certainty, what nations received Christianity during the second century; but there are unexceptionable witnesses who inform us, that in the early part of this century, in nearly all the East, and among

the Germans, the Spaniards, the Celts, the Britons, and other nations, Christ was worshipped as God. About the middle of this century, Pothinus, Irenæus, and others went from Asia into Gaul, and established churches in Lyons and Vienne. Pothinus was the first bishop of Lyons, and Irenæus succeeded him after his death, A. D. 177. About this time Lucius, a king or nobleman of England, sent to Rome, or to Gaul, as some think more probable, for a supply of religious instructors. The rapid propagation of Christianity is ascribed by the writers of the second century, almost exclusively to the efficient will of God, the energy of divine truth, and the miracles wrought by Christians. The Scriptures were translated into various languages at an early period. The Italic, the Syriac, the Egyptian, and Ethiopic, are the most noted versions of this age; but at what time they were severally made, is not ascertained. It seems to be established on undoubted authority, that the power of working miracles continued to some extent in the church during this century.

II. The Roman Emperors of this century were Trajan, Adrian, Antoninus Pius, Marcus Aurelius, Verus, Commodus, and Severus. The first four of these were remarkable for their gentle and equitable character; yet the Christians suffered not a little under each of them. The celebrated letter of Pliny, governor of Bithynia, to Trajan, asking instruction how he should proceed in regard to the Christians, who had become very numerous, has been often published. Trajan directs that they should not be sought after: but when regularly accused and convicted, if they refused to return to the religion of their fathers, they *should be put to death*. The Pagan priests who

saw their temples deserted, and their idolatrous worship falling into disrepute, stirred up the populace at the seasons of the public shows and games, to demand of the governors of provinces, the destruction of the Christians; and these demands could not be disregarded without danger of insurrection. To prevent this lawless procedure, Adrian passed an edict that they should not be put to death, unless accused in due form, and convicted of some crime. In order to bring their case under that law, they were often accused of the most enormous crimes;—such as impiety or atheism, because they refused to worship the gods of the heathen,—incest, infanticide, and even the eating of the flesh of murdered children. When Asia Minor was visited with earthquakes, in the reign of Antoninus Pius, the Christians were accused as the cause of bringing the wrath of the gods upon the land; and under this charge, were treated by the populace with great violence and outrage. Under Marcus Aurelius, a little after the middle of this century, a severe persecution raged against the Christians, in which Polycarp and Justin Martyr suffered death. The charges brought against Christians called forth a number of *apologies*—among which are those of Justin Martyr, Athenagoras, Tatian, and Tertullian. By these, the base charges brought against the Christians by their enemies were refuted. The letter of Pliny above referred to, bears honorable testimony to their peaceable inoffensive character.

III. The doctrines of the church in the second century, were summed up in a few simple articles, expressed in what has since been called the *Apostles' Creed*. This creed was not composed by the *apostles*; but it was in very early use. Its com-



mon form, in general use in the fourth century, was as follows : " I believe in God the Father, almighty ; and in Christ Jesus, his only begotten Son, our Lord, who was born of the virgin Mary by the Holy Spirit, crucified under Pontius Pilate, buried, rose on the third day from the dead, ascended to heaven, sits on the right hand of the Father, whence he will come to judge the living and the dead ;—and in the Holy Spirit ; the holy church ; the remission of sins ; the resurrection of the body." The Scriptures were regarded as the standard of faith and practice, and were constantly read and appealed to ; and as far as practicable, were put into the hands of the people. There were some in this century who undertook to write comments on the Scriptures ; but their writings have not come down to our times. In this century, the monastic life began to be in some repute ; and they who secluded themselves from society, and spent their days in prayer, fasting, &c. were regarded as having attained a higher degree of sanctity. These notions grew out of the philosophy of the day, which taught that they who would be perfect, must mortify their bodily appetites, retire from the world, and spend their time in contemplation. In conformity with that same philosophy, which taught two codes of morality, one for the higher, the other for the lower class of society, they began to make a like distinction among the precepts of Christ, enjoining stricter rules of life upon those who aspired to be saints, than upon the common people. They that would attain to an eminent degree of holiness and communion with God were directed to *emacinate their bodies* by watching, toil and hunger, *to abstain from wine, flesh, matrimony and world-*

ly business ; to spend much time in retirement, engaged in prayer, contemplation, and other religious duties. Such were called *ascetics*, and regarded as saints of a superior order. They distinguished themselves by peculiarity of dress, but did not during this century, seclude themselves entirely from society, and form regular associations, as they afterwards did. Pious frauds began to be practised at an early period. Both the Platonic and Pythagorean philosophy taught that it was right and commendable to lie, and to deceive, in order to promote a good end. The Jews living in Egypt had adopted this sentiment before the Christian era. From these sources it spread among Christians, and was the source of much evil in after ages. Books were forged under false names, in order to give them more interest and authority. Fictions were published for the truth, and books were altered and interpolated with the like good motive. But a good end can never justify sinful means.

IV. In the beginning of this and in the preceding century, the churches were all bound together by a common faith and government. Hence, when a question arose about the necessity of Jewish observances, the question was not settled by the church of Antioch, where it arose, or by each congregation for itself ; but the apostles and elders came together, as a synod, at Jerusalem, to consider and determine the matters, and sent down their decrees to all the churches to be observed. The bishops were now, as then, parochial, presiding over single churches. When there were several in the same church, as seems to have been commonly the case in the large towns, or the sake of order and convenience.

and in conformity with the plan of the Jewish synagogue, one was chosen to preside, whose business it was, by common consent, to exercise a general supervision and control over the whole church. He, of course, would be chosen to this office who was superior in age, gravity, talents, &c. By degrees these senior presiding presbyters, began to assume the exclusive title and prerogative of bishops, and to claim for themselves a superior grade of office and authority, especially in the more prominent cities. Here we find the origin of that distinction that regards bishops as a superior order of clergy, which was afterwards established, and is still maintained in several branches of the Christian church, but which has no foundation in the New Testament, where bishop and presbyter are convertible terms, nor in the apostolic age, when there appears to have been a perfect parity of the gospel ministry.

In the latter part of the second century, "it became customary," says Dr. Mosheim, "for all the Christian churches within the same province, to unite and form a sort of large society or commonwealth; and in the manner of confederate republics, to hold their conventions at stated times, and there deliberate for the common advantage of the whole confederation. These conventions of delegates from the several churches, assembled for deliberation, were called by the Greeks, *Synods*, and by the Latins, *Councils*; and the laws agreed upon in them, were called *canons*, that is *rules*. These councils gradually subverted the perfect equality and parity of all bishops which existed in the early times. For it was necessary that one of the confederate bishops of a *province should be* entrusted with some authority

and power in those conventions, over the others. And hence originated the prerogatives of *Metropolitans*, so called because they occupied the chief city or metropolis, of that region over which each one presided. And, lastly, when the custom of holding these councils had extended over the Christian world, and the universal church had acquired the form of a vast republic, composed of many lesser ones, certain head men were to be placed over it in different parts of the world, as central points in their respective countries. Hence came the *Patriarchs*; and ultimately, a *Prince of Patriarchs*, the Roman Pontiff."

This distinction amongst the ministers of the gospel was also promoted and confirmed by representing them to be the *successors* of the Jewish priests, and that the church should assume the form of the temple service and organization, instead of those of the synagogue, according to which it had been first modelled. This began to be done soon after the reign of Adrian, upon the second destruction of Jerusalem, when the Jews lost all hope of seeing their commonwealth restored. This idea may have been very innocently suggested at first, as being very plausible; but it was afterwards abused to the introduction and sanction of many very pernicious errors. *Bishops* were now made to correspond with the chief priests; *presbyters* with the priests; and *deacons* with the Levites, among the Jews. Hence the term priests applied to the ministers of the gospel, altars in churches, sacrifices offered, as that of the mass in the Roman Catholic church, tithes, first fruits, clerical garments, &c.

V. Among the fathers of this century who rendered themselves famous by their writings, was



Justin Martyr, so called because he suffered martyrdom. He was a converted philosopher, learned and pious. His writings are numerous and erudite, but his style harsh, and his opinions sometimes unsound. Irenaeus, bishop of Lyons in France. His writings that remain are five books against heretics. Athenagoras, an able and eloquent writer. His Apology for the Christians, and his treatise on the resurrection, display both learning and genius. Theophilus, bishop of Antioch, has left three books in defence of Christianity. Clemens Alexandrinus, a man of great reading, but his love of philosophy led him into great errors. Tertullian, a native of Carthage, and bred a lawyer. He possessed great genius, but it was wild and unchastened. His piety was active and fervent, but also gloomy and austere. It is difficult to say which were greater, his excellencies or defects.

VI. Rites and ceremonies began in this century to be considerably increased. This was done in order to conciliate the minds of Jews and Pagans to Christianity. "The Christians were pronounced atheists," says Dr. Mosheim, "because they were destitute of temples, altars, victims, priests and all that pomp, in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites, which would strike the senses of people; so that they could maintain, that they really *had* all those things of which Christians were charged with being destitute, though under different forms." The same author tells us that "many ceremonies took their rise

from the custom of the Egyptians, and of almost all the eastern nations, of conveying instruction by images, actions, and sensible signs and emblems. The Christian doctors, therefore, thought it would be advantageous to the cause of Christianity, to place the truths, which are necessary to be known in order to salvation, as it were, before the eyes of the multitude, who with difficulty contemplate abstract truths."

Meetings for public worship were held in private houses, caves, and places where the dead were buried, on the first day of the week, (called in conformity with heathen custom, *Sunday*,) and sometimes on the seventh, which was the Jewish Sabbath. These meetings were frequently after night, or before day in the morning. Their religious exercises consisted in prayers, reading the Scriptures, short discourses on Christian duty, singing hymns, the Lord's supper, and love feasts. Justin Martyr gives the following account of their manner of worship: "On the day which is called Sunday, all, whether dwelling in the towns or in the villages, hold meetings; and the memoirs of the apostles, and the writings of the prophets are read, as much as the time will permit; then, the reader closing, the President in a speech, exhorts and excites to an imitation of those excellent examples; then we all rise and pour forth united prayers; and when we close our prayer, as was before said, bread is brought forward, and wine and water; and the President utters prayers and thanksgivings, according to his ability, and the people respond by saying *amen*; and a distribution and participation of the things blessed, takes place to each one present, and to those absent, *is sent by the deacons*. And those who are pros

perous and willing, give what they choose, each according to his own pleasure; and what is collected, is deposited with the President, and he carefully relieves the orphans and widows, and those who from sickness or other causes are needy, and also those in prison, and the strangers that are residing with us, and in short, all that have need of help. We all commonly hold our assemblies on Sunday, because it is the first day, on which God converted the darkness and matter, and framed the world; and Jesus Christ our Saviour, on the same day, arose from the dead." Justin makes no mention here of singing as a part of the public worship of Christians. But Pliny in his epistle, assures us, "that they were accustomed to assemble on a certain day before light, and sing a hymn by turns among themselves to Christ as to God," and both the New Testament, and all antiquity, recognize singing, as part of Christian worship.

That there were no public prescribed *Liturgies* now in use, is manifest. We never find the expression, "reading prayers," which afterwards became current, used in this century, or for several subsequent centuries. On the contrary, officiating ministers are said to pour out prayers "according to their ability"—"with their utmost strength"—to pray "from the heart"—and "without a monitor." They are represented as praying with their hands lifted up, or stretched forth toward heaven;—with "the eyes of their bodies closed, and the eyes of their minds lifted up toward heaven." These expressions preclude the possibility of prayers having been *read* from a prescribed form.

*Anniversary festivals* were observed in this

century, in memory of the Saviour's death and resurrection; and of the descent of the Holy Spirit on the day of Pentecost. The former was called *Pascha*, the Passover, or, as we are accustomed to term it, Easter. This name was derived from the Teutonic goddess *Eostre*, whose festival was annually celebrated by our Saxon ancestors in April, for which the first Roman missionaries, toward the close of the sixth century, substituted, as was their method then, the paschal feast. A dispute arose at an early period between the Eastern and Western churches about the time of celebrating Easter. The Asiatic churches kept it on the same day that the Jews kept their Passover, which was the fourteenth day or full moon, of the first Jewish month, which might fall on any day of the week. The Latin churches kept Easter always on that Sunday which was the first after the same fourteenth day, or first full moon of the new year. The Jews began their ecclesiastical year with the new moon of March. This difference in the time of holding Easter, was the cause of much contention between the East and West, until it was finally settled by the Council of Nice, in favour of the Latin mode, (A. D. 325.) The other festival, in commemoration of the descent of the Spirit, called the *Pentecost*, received from our ancestors, many centuries after this, the name of Whitsunday or *white Sunday*, because it was one of the stated times for the administration of baptism, when they who were baptized were clothed in *white* garments, in token of that spiritual purity they were believed to have obtained in baptism.

In the celebration of the Lord's supper, the bread and wine were consecrated with certain



prayers uttered by the bishop of the congregation. The bread was broken into small pieces, and the wine mixed with water. Portions of the consecrated elements were sent to the absent and the sick, in token of fraternal affection. "There is much evidence," says Dr. Mosheim, "that this most holy rite was regarded as necessary to the attainment of salvation: and I therefore dare not accuse of error, those who believe that the sacred supper was, in this century, given to infants."

Baptism was performed at Easter and Whitsuntide, the prevalent mode\* of which was the immersion of the whole body in water in the name of the Trinity. Adults were required to repeat the Creed, to renounce all their sins, with the devil and his pomp. The baptized were signed with the cross, anointed, and commended to God by prayer and imposition of hands. They had milk and honey given them to eat, and were clothed in white garments. No other *sponsors* than parents were now known, nor for several centuries afterwards, if the parents were living, and professed to be Christians. If they were either dead, or deemed unqualified to offer their children in baptism, the children were presented for this ordinance by any who were willing to undertake their religious education. Baptism was called *regeneration*, and the sign began to be regarded as the thing signified.

VII. The heretics of this century were chiefly of two classes—Jewish converts who adhered to the rules and ceremonies of the Mosaic law; and various tribes of Gnostics, who corrupted Christi-

\* See Wal. 's Hist. of Infant Baptism, Part II. chap. ix. page 352, &c.

anity by combining with it different systems of heathen philosophy. Of the first were the Nazarenes, who adhered to the rites of Moses; and the Ebionites who not only adhered to the rites of Moses, but also to the traditions of the Elders, and also denied the Divinity of Christ. Of the Gnostics, were the followers of Marcion, Basilides, Valentinus, Tatian, &c. One Montanus pretended to be the Comforter, promised by Christ. He attempted no change in doctrine, but professed to be commissioned to perfect the moral system taught by Christ and his disciples. He prescribed very rigid rules of life, forbade second marriages, refused to restore the lapsed, and discountenanced learning and philosophy. Among his followers were two very opulent ladies, Priscilla and Maximilla, who with others, uttered prophecies after the example of their master, whom they called the Paraclete, or Comforter. This sect, which spread considerably, was advocated by Tertullian, a man of genius, but constitutionally austere and gloomy.

At the end of the second century, within a little more than one hundred and fifty years after the first preaching of the gospel, it is obvious to remark the changes already introduced into the Christian church. Christianity began already to wear the garb of heathenism. The seeds of most of those errors that afterwards so entirely overran the church, marred its beauty, and tarnished its glory, were already beginning to take root. Ministerial *parity*, which had undoubtedly existed under the ministry of the apostles, was now beginning to yield to the encroachments of ambition, and that distinction of grades began to be established that ended in the *Papal Hierarchy*. That

respect and sanctity began to be ascribed to external austerities, which in after ages overran the church with monachism. Ceremonies began to be added, which continued to increase, until, under papal authority, the whole of religion was made to consist of little else. But these things are easily accounted for, as they are congenial with the natural corruption, prejudices, and propensities of the human heart.

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### CENTURY III.

1. Persecution under Decius.—2. Boundaries of the church extended.—3. Learning.—4. Increase of the power and authority of bishops.—5. Writers.—6. Theology corrupted.—7. Ceremonies multiplied.—8. Heresies.

IN this century, the church enjoyed more favour and toleration in general from the Roman government than before; and several of the emperors even showed themselves friendly, so that they were supposed by some to have secretly embraced the Christian faith. Many Christians were to be found holding high offices both in the court and in the army; and under most of the emperors, no impediment lay in their way to the attainment of the highest public stations and honours. Yet they were liable to suffer great troubles from popular tumults, often excited against them by pagan priests; and also from magistrates and governors of provinces who were unfriendly to them, and whose avarice often led them to oppress the Christians in order to extort money from

them. In this way, many suffered martyrdom, imprisonment, &c., under the most friendly of the emperors. But several of the emperors of this century published severe edicts against the Christians. The most terrible was that of Decius, (A. D. 249) by which "the governors were commanded, on pain of forfeiting their own lives, either to exterminate all Christians utterly, or bring them back by pains and tortures to the religion of their fathers." This persecution was more dreadful than any that preceded it, because it extended over the whole Roman empire, and because of the severe tortures and cruelty used to compel Christians to apostatize, and offer incense to the heathen idols. Multitudes were cut off in every part of the empire by various species of punishment: and many, dismayed rather by a dread of long continued tortures, than of death itself, professed to renounce Christ, and procured safety for themselves, either by offering incense before the idols, or by the payment of money. Much dispute afterward arose in the church, respecting the terms upon which these lapsed persons should be restored to Christian fellowship. Some were for enforcing the severe penance prescribed by the laws of the church, while others were for a milder treatment. This controversy issued in the schism of the Novatians. Gallus, the successor of Decius, renewed the persecution in A. D. 251; and Valerian afterwards in A. D. 257. Under this last emperor, suffered Cyprian, bishop of Carthage, Sixtus, bishop of Rome, and Laurentius, a deacon of Rome, who was roasted before a slow fire.

II. The boundaries of the church were extended in this century, but in what countries, to what



extent, and by what means is not so certain. The Goths, a barbarous people, dwelling on the west of the Black Sea, were converted to Christianity by means of certain Christian ministers whom they had carried captive from Asia. Seven pious missionaries, whose names are recorded, migrated into France, about the middle of the century, and founded churches in Paris, Tours, Arles, and several other chief towns. In Germany, a number of churches were established, and Scotland, it is probable, received the gospel in this century. Miracles, although less common, were still performed, Mosheim tells us, by many Christians. The translation of the Scriptures into various languages, and the labours of Origen in disseminating copies of them, were doubtless a means of aiding the progress of Christianity. The influence of the gospel in reforming the morals, and improving the character and condition of men, had much effect in the same way. The church never wielded a sharper weapon against its enemies than the holy lives of its members.

III. Learning in this century, greatly declined. Longinus, the rhetorician, however, who is still read in our schools, and Dion Cassius, a fine historian, lived in this century. The school of Ammonius became very celebrated, who attempted to amalgamate Christianity with the old heathen systems of religion and philosophy. Christ was consorted with Pythagoras, Apollonius, and the like; and their miracles and mighty works were compared with his. The design of this school was, to combine all systems of religion and philosophy into one; but they disagreed among themselves. Porphyry distinguished himself in this school as a very subtle opposer of Christianity

Many doctors of the church, and particularly Origen, were deeply tinctured with this kind of philosophy, and hence arose many of the errors and corruptions of the church.

IV. The power and authority of bishops as a superior order of the clergy, were much advanced in this century ; but they did not as yet hold an independent rank. Cyprian himself, the boldest defender of episcopal power and authority, "did not presume to determine any question of moment by his own authority, or without the advice and consent of his presbyters, and was accustomed to take the sense of the whole church on subjects of peculiar interest." Yet episcopal pre-eminence was claimed: and in order to support such claim, new doctrines were taught, namely—that bishops are *the successors of the apostles*, and as such are *amenable to none but God only*—that the whole church is founded upon the bishop, and that no one is a true member, who is not submissive to his bishop—that bishops represent Christ himself, and govern and judge in his name. Hence, in following ages, all bishops styled themselves *vicars of Christ*.

"This change in the form of ecclesiastical government was followed by a corrupt state of the clergy. For although examples of primitive piety and virtue were not wanting, yet many were addicted to dissipation, arrogance, voluptuousness, contention, and other vices. Many bishops now affected the state of princes, and especially those who had charge of the more populous and wealthy congregations ; for they sat on thrones, surrounded by their ministers, and other ensigns of their ghostly power and perhaps also dazzled the eyes and the minds of the populace with their splendour

attire. The *presbyters* imitated the example of their superiors, and neglecting the duties of their office, lived in indolence and pleasure.—This emboldened the *deacons* to make encroachments upon the office and prerogatives of the *presbyters*." They were no longer willing to perform those meaner offices, to which they had once cheerfully submitted. This, together with the increase of ceremonies, made way for the introduction of new offices. *Sub-deacons*, *door-keepers*, *readers*, *exorcists*, &c. were now added. These last named owed their origin to the doctrine of the new Platonian school above mentioned, adopted by Christians, "that evil spirits have a strong desire after the human body, and that vicious men are not so much impelled to sin by their natural depravity, and the influence of bad examples, as by the suggestions of some evil spirit, lodging within them."

"Marriage was allowed to all the clergy, from the highest rank to the lowest. Yet those were counted more holy and excellent, who lived in celibacy. For it was the general persuasion, that those who lived in wedlock, were much more exposed to the assaults of evil spirits than others: and it was of immense importance that no impure or malignant spirit should assail the mind or the body of one who was to instruct and govern others. Such persons therefore wished, if possible, to have nothing to do with conjugal life." And much corruption soon resulted from the adoption of such opinions, especially in the church in Africa.

V. "Of the *writers* of this century, the most distinguished for the celebrity of his name and for the extent of his writings, was *Origen*, a *presbyter*, and *catechist* of Alexandria, a man truly great,

and a luminary to the Christian world. Had his discernment, and the soundness of his judgment been equal to his genius, his piety, his industry, his erudition, and his other accomplishments, he would deserve almost unbounded commendation. He published the first *Polyglot Bible*, called his *Hexapla*. He stood at the head of the interpreters of Scripture of that day; but unfortunately he philosophized too much, and preferred the allegorical and mystical sense of Scripture, to the literal. "He taught that the words, in many parts of the Bible, convey no meaning at all, and in some places, where he acknowledged there was some meaning in the words, he maintained that under the things there expressed, there was contained a hidden and concealed sense, which was much to be preferred to the literal meaning of the words." This concealed sense he divided into the *moral* and the *mystical*; and these he preferred and sought after, to the utter neglect and contempt, frequently, of the literal meaning of the words.

*Cyprian*, bishop of Carthage, was the most distinguished writer among the Latins. "The epistles and tracts of this distinguished and eloquent man, breathe such a spirit of ardent piety, that almost no one can read them without feeling his soul stirred within him. Yet Cyprian would doubtless have been a better writer, if he had been less studious of rhetorical ornaments; and a better bishop, if he had been more capable of controlling his temper, and of discriminating between truth and error." He was indefatigable and efficient in his episcopal office, preached and wrote incessantly, and accomplished more in ten years, than most men in a long life. He possessed great intrepidi-



ty of character, was a severe disciplinarian, and entertained high ideas of episcopal power and prerogative. He has therefore always been a favourite with those who have held to the superiority of bishops. Other writers of this century were, *Julius Africanus*, *Hippolytus*, *Gregory*, *Dionysius the Great*, *Methodius*, *Minucius Felix*, &c.

VI. The *theology* of this century was adulterated with the doctrines of the *New Platonic Philosophy*. Origen, who was a great admirer of this philosophy, employed it in explaining the doctrines of the gospel; and this led him to the allegorical method of interpreting the Scriptures, in which he had many admirers and followers. The *mystic theology* also had its rise toward the latter end of this century, but its authors are unknown. It arose from the same source of error, the Platonic Philosophy. They who embraced it, taught that "reason in us is an emanation from God himself, and comprehends the elements or first principles of truths, human and divine. Yet they denied that men, by their own efforts and care, can excite this divine spark within them; and therefore they disapproved of the endeavours of men to gain clear perceptions of latent truths by means of definitions, discrimination, and reflection. On the contrary they maintained that silence, inaction, solitude, repose, the avoidance of all active scenes, and the mortification and subjugation of the body, tended to excite this *internal reason* to put forth its hidden energies, and this to instruct men in divine things." Such views as these induced many to retire into the deserts, and emaciate their bodies by fasting and hardships, that so they might *excite the divine word* within them.

Among the *controversies* that divided Christians in this century the most considerable were, concerning the *millennium*, the *baptism of heretics*, and concerning *Origen*. By some it was maintained that Christ would come and dwell on the earth a thousand years, during which period the saints should enjoy all the delights of a terrestrial paradise; understanding Rev. xx. 1—6 and similar passages, in a literal sense. Origen successfully opposed this doctrine. The controversy about baptism respected the validity of it when performed by heretics. Some held that baptism in such a case was invalid, and should be repeated; others denied that it should ever be repeated. Cyprian, bishop of Carthage, and Stephen, bishop of Rome, seem to have been at the head of this controversy. The contests concerning Origen were moved by Demetrius, bishop of Alexandria, who was probably influenced by envy and hatred more than any thing else. He accused Origen in his absence, before an assembled council, and divested him of his ministerial character.

VII. In this century, *ceremonies* were greatly increased. Public preaching began to assume a more regular form, in houses appropriated to the worship of God. Longer prayers were made, and more ceremony used, in the administration of the Lord's supper. It was believed by all to be absolutely necessary to salvation; and therefore they universally desired infants to be partakers of it. Baptism was publicly administered, twice a year, to candidates who had gone through a long preparation and trial, none being present as spectators, but such as had been themselves baptized. This rite was supposed to secure the remission of sins; and the *impositio* of the bishop's hands, to

confer the gifts of the Holy Spirit necessary for living a holy life. None were admitted to baptism, before they were *exorcised*, and declared to be free from the servitude of the devil. The persons baptized returned home, decorated with a crown and a white robe; the first being indicative of their victory over the world and their lusts, and the latter of their acquired innocence. Greater sanctity and necessity were now attributed to *fasting* than was done before, because it was the general belief that demons laid fewer snares for the abstemious, and those that fared hard, than for the full fed, and such as lived generously. There were no *Liturgies* yet prescribed by the church. Public prayers were conducted according to the discretion of each pastor. Some composed prayers for their own use; and some of the more eminent, for the use of their less accomplished neighbours. The fact is, that, as piety declined, and as pastors became less and less able to pray extemporaneously to acceptance, they availed themselves of such helps as they could obtain. But forms were not generally, and far less exclusively, used now, or for several hundred years afterwards. There was supposed to be great efficacy in the *sign of the cross*, against all sorts of evils, but especially against evil spirits: they were careful therefore to cross themselves when about to undertake any important business. The burning of incense was introduced into many churches. The Christians originally abhorred the use of incense in public worship, as being a part of the worship of idols. Its use was first permitted at funerals, against offensive smells. Afterwards it was used at the induction of magistrates

and bishops, and also in public worship to temper the bad air of crowded assemblies in hot countries; and at last degenerated into a superstitious rite.

VIII. Among the *heretics* that sprung up in this century, were the *Manicheans*, the followers of Manes, a Persian by birth, and one of their *Magi* before his conversion to Christianity. He professed to be the *paraclete*, or Comforter, that Christ promised to send, and had therefore authority to develope more fully the system which he had left incomplete. The doctrine of Manes was a motley mixture of the tenets of Christianity with the ancient philosophy of the Persians. He combined these two systems, and applied and accommodated to Jesus Christ, the characters and actions which the Persians attributed to the god Mithras. He rejected the whole of the Old Testament, and many parts of the New, and published a gospel of his own. His rules of life were very severe. He directed his disciples that would be perfect, to abstain from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the severest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons, to abstain from active life, and be divested both of love and hatred.

The *Sabellians*, the followers of Sabellius an African bishop. He denied a Trinity of persons in the Godhead, and held that Father, Son, and Holy Ghost were three *titles* or *functions* of the same person.

The *Paulians*, disciples of Paul of Samosata. "He taught that the Son and Holy Spirit exist in God, just as reason and the operative power, do in man; that Christ was born a mere man; and



that the wisdom or reason (*λογος*) of the Father descended into him, and enabled him to teach and work miracles; that on account of this union of the divine word (*λογος*) with the man Christ, we might say, Christ was God, though not in the proper sense of the word." He may be considered as the father of the modern Socinians; and his errors were severely condemned by the Council of Nice.

The *Novatians*, called also *Cathari*, that is, *pure*. They refused to restore persons to the communion of the church who had fallen into any great sin after baptism; because they held that baptism was the only means in the hands of the church of remitting sins, which being once performed, could not be repeated. Properly speaking, the Novatians were, in the modern acceptance of the term, schismatics rather than heretics.

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## CENTURY IV.

1. Persecution under Diocletian.—2. Constantine.—3. Julian the apostate.—4. Learning.—5. The church corrupted by its connexion with the State.—6. Writers.—7. Corruptions in Doctrine.—8. Controversies.—9. Ceremonies.—10. Donatists.—11. Arian heresy.

I. At the beginning of this century, the church enjoyed peace; but it was soon broken by a ten years' persecution under Diocletian and his son-in-law, Galerius Maximianus, excited and carried on chiefly by the latter. This persecution was most severe and cruel. Houses filled with Christ-

ians were set on fire, and numbers, tied hand and foot, or with weights affixed to them, were cast into the sea. In Phrygia, a whole city with all its inhabitants, was burnt to ashes, because not an individual in it would offer sacrifice to the heathen idols. It is related that 17,000 were slain in one month's time, and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment, or the public works to which they were condemned. This persecution was brought to an end by the death of Galerius Maximianus; or rather by an edict which he published while labouring under a terrific and lingering disease, of which he soon after died.

II. Some years previous to the death of Galerius, Constantine, afterwards called the Great, had succeeded, on the death of his father, to the empire of the West. His sagacity enabled him to discover that it was the best policy to protect the Christians; in this, his colleague Maxentius imitated him, and while persecutions raged in the eastern provinces of the empire, the church, throughout the provinces of Africa, Italy, Spain, Gaul, and Britain, enjoyed a season of repose. Constantine, urged sometimes by necessity, and oftener by ambition, commenced in A. D. 312, and carried on, with some intervals, a series of wars with the other emperors, which, in A. D. 324, terminated in his remaining the sole occupant of the imperial throne. Inclined from the first to give equal protection to the Christians with his other subjects, he afterwards favoured them, and finished by establishing their religion as that

of the Roman Empire. In this manner, he was the instrument of Providence in delivering the church from the grievous persecutions, which, hitherto the superstition, prejudices, and malice of heathen priests and magistrates had excited; and in so completely overturning the pagan system, that it could never afterwards recover from the shock, or succeed in re-assuming its former position and influence. How far Constantine himself experienced the power of that religion which he favoured, cannot now be known satisfactorily. He rather appears to have regarded Christianity with the eye of a statesman, than of a disciple; and the story of his conversion, from having seen a vision of a cross, on the eve of his victory over Maxentius, admits of serious doubt.\* The three sons of Constantine the Great, namely, *Constantine II.*, *Constantius*, and *Constans*, succeeded him in the empire; and they continued, as he had done, to promote the Christian religion. They even used coercive measures, which of course only made nominal Christians. A law was enacted in the year 342, that all the heathen temples should be shut up, and that no person should be allowed to go near them. All sacrifices, and all consultations of the oracles and soothsayers, were prohibited, on pain of death, and confiscation of property. Constantine the Great had allowed to the clergy, the former privileges of the pagan priests; and permitted legacies to be left to the churches, which were every where erected and enlarged. He was gratified with seeing the bishops assume great state; for he thought the more respect the bishops commanded, the more inclined the pagans would be to embrace Christ.



ianity : and thus he introduced the love of pomp and display among the clergy.

III. But things assumed a very different face after *Julian*, commonly called the *Apostate*, obtained possession of the whole Roman empire, A. D. 361. He was educated in the Christian religion, but apostatized to paganism ; and the principal object which he had in view during his short reign seems to have been, to destroy Christianity, and to reinstate heathen idolatry in all its former glory. And this he attempted to do, not so much by direct measures, (for he affected the character of great moderation and liberality,) as by management and artifice. He endeavoured to reform the pagan idolatry, by introducing improvements in it derived from the Christian worship. He promoted the divisions among Christians, and took sides with heretics. He deprived the clergy of many privileges which they had enjoyed, and compelled them to perform military duty. He shut up the Christian schools, in which philosophy and the liberal arts were taught. He wrote books against the Christians, in which he employed the power of ridicule. He showed much partiality to the Jews, and allowed them to rebuild the temple at Jerusalem in order to confute and falsify the predictions of Scripture. This the Jews attempted, but were obliged to desist, before even the foundations were laid. For balls of fire issued from the ground, accompanied with a great explosion and a tremendous earthquake, which dispersed both the materials that were collected, and the workmen. The truth of this fact seems to be fully attested, although some have called it in question. By these means, had the life of this apostate emperor been

spared, it is probable that paganism would have soon been restored in all its glory. But before the end of two years, he was cut off by a wound received in battle, in an expedition he had undertaken against Persia. The remaining emperors of this century were friendly to Christianity, and did much to exterminate paganism, especially *Theodosius the Great*, so that by the end of the century, it had fallen into general neglect, and contempt.

The Christians were severely persecuted in Persia, in this century, through the influence of the *Magi*, and of the *Jews*, who represented them to the king as enemies, and traitors against the government. The gospel was extended among the Abyssinians, the Armenians, the Goths, &c., but it is to be supposed that much of the primitive apostolic zeal and activity to propagate the gospel had now subsided. Most of the miracles of this century are of a doubtful character. Things were often regarded as miraculous, that were only extraordinary. Christianity had now become popular, and a large proportion, perhaps a large majority, of those who embraced it, only assumed the name, received the rite of baptism, and conformed to some of the external ceremonies of the church, while at heart, and in moral character, they were as much heathens as they were before. Error and corruption now came in upon the church like a flood.

IV. The predominant *philosophy* of this century was what is called *Modern Platonism*. This system, while it gave the highest praise to Plato, yet taught that the great principles of all philosophical and religious truth were to be found equally in all sects, and that they differed from each other

only in their method of expressing them ; and that by a proper interpretation of their respective sentiments, they might easily be united in one body. It is easy to see how much this philosophy, into which many doctors of the church drank pretty deeply, was calculated to encourage the amalgamation of heathen notions and practices with Christianity. From the time of Constantine the Great, Christians devoted much more attention to the study of philosophy and the liberal arts, than they had done before ; and the emperors omitted no means that might awaken and cherish a thirst for learning. Schools were established in many of the towns ; libraries were formed, and literary men were encouraged by stipends, by privileges, and by honours. This was done in order that Christian teachers might be able to cope with their heathen adversaries. Still there were many, both bishops and presbyters who were entirely destitute of all science and learning. And there was a considerable party also opposed to all learning, especially philosophical learning, as destructive of true piety. All the *ascetics*,\* *monks*, and *eremites*, were inclined to this party ; and all those who estimated piety by the sanctity of the countenance, the sordidness of the dress, and the love of solitude. And of the latter class there were not a few.

V. Under Constantine the Great, the church first became connected with the state, and in its government was accommodated to such connexion,

\* *Ascetic* signifies a person who subjects himself to severe religious exercises, such as fasting, walking on his bare knees, wearing sackcloth, &c. *Monk* means one who secludes himself from the temporal concerns of life, and devotes himself to religion. *Eremit* or *hermit* signifies one who retires from the abodes of man to spend his days in some solitary desert.

upon principles of state policy. The emperor placed himself at the head of the church, usurped supreme power over it, and claimed the right of modelling and controlling it in such manner as would best subserve the public good. And so delighted, no doubt, were the bishops with the idea of having the emperor at the head of the church, and of being entirely released from the troubles and persecutions which they had suffered under heathen emperors, that there was not found one disposed to question his right to exercise this most unscriptural usurpation. "My kingdom," says Christ, "is not of this world;" and the touch of the state, has never failed to contaminate the church. So it was now. The rank which bishops began to claim in the preceding century, as a superior order of clergy, became now, by the encouragement of their emperor, firmly established, and presbyters were excluded from any participation in their councils. "The former rights of the presbyters and of the people were engrossed chiefly by the bishops, while those of the whole church, were transferred to the emperors or to their provincial governors and magistrates; so that by the close of this century, only the shadow of the ancient form of church government remained. The first *œcumenical* or *general council* was called by the order of Constantine, which met at *Nice*, a town of Asia Minor, in the year 325. It was judged proper that causes of great importance, and affecting the church universally, or the general principles of Christianity, should be judged and settled by a convocation of the whole church. There never was a general council, *properly so called*, in which the whole church



was represented, although the Papists reckon eighteen of them.

In accommodating the ecclesiastical administration to that of the state, it became necessary that new grades of honour and pre-eminence should be introduced among the bishops. "The princes among the bishops were those who had before held a pre-eminent rank, namely, the bishops of Rome, Antioch, and Alexandria; with whom the bishop of Constantinople was joined after the imperial residence was transferred to that city. These four prelates answered to the four *prætorian prefects*, created by Constantine; and, perhaps, even in this century, bore the Jewish title of *Patriarchs*. Next to these were the *exarchs*, corresponding with the civil exarchs, and presiding each over several provinces. The *metropolitans* came next, who governed only single provinces. After them ranked the *archbishops* who had the inspection only of certain districts of country. The bishops brought up the rear, whose territories were not in all countries of the same extent." The administration of ecclesiastical affairs, Constantine divided into *internal* and *external*. The former, relating to the doctrines of religion, forms of worship, functions of the priests, &c., he left to the bishops and councils. The latter relating to the external condition of the church, its discipline, the rank, honours, and emoluments of its officers, &c. he took upon himself. Hence he and his successors assembled councils and presided in them, assigned judges for religious disputes, decided disputes between bishops and their people, determined the limits of episcopal sees, &c.

"The first among the bishops, in respect to rank and dignity, was the bishop of Rome. And

this pre-eminence was not founded solely on popular feeling and prejudice of long standing, and which various causes had given rise to ; but also on those grounds, that commonly give priority and greatness in the estimation of mortals. For he exceeded all other bishops, in the amplitude of the church over which he presided, in the magnitude of his revenues and possessions, in the number of his assistants or ministers of various descriptions, in the weight of his influence with the people at large, and in the sumptuousness and magnificence of his style of living. These indications of power and worldly greatness were so fascinating to the minds of Christians even in this age, that often most obstinate and bloody contests took place at Rome, when a new pontiff was to be created by the suffrages of the priests and people." Yet it is abundantly testified that the bishops of Rome did not, in this age, possess supreme power and jurisdiction in the church. They were citizens of the commonwealth, and obeyed the laws and mandates of the emperor, as other citizens. No one of the bishops acknowledged that he derived his authority from the plenary power and authority of the bishop of Rome ; but all maintained that they were the ambassadors and ministers of Jesus Christ, and that their authority was derived from above. When the seat of empire was removed from Rome to Constantinople, and that see raised to patriarchal dignity, the bishop of Constantinople began to emulate the power and prerogatives of the bishop of Rome. In a council assembled at Constantinople, in 381 by Theodosius the Great, it was decreed that the bishop of Constantinople should be next to the bishop of *Rome*. This gave great offence to the bishop of

Alexandria, and afterwards gave rise to those unhappy contests between the pontiffs of old and new Rome, that were protracted through several centuries, and finally produced a separation between the Latin and Greek churches, which exists to this day.

VI. Among the *writers* of this century, are Eusebius, bishop of Cæsarea in Palestine; a man of great reading and erudition, and who acquired immortal fame by his labours in ecclesiastical history—Athanasius bishop of Alexandria, famous as opposer of Arius, and who, although not the author, has unconsciously furnished a name for the Athanasian Creed—John, surnamed Chrysostom. “For overpowering popular eloquence Chrysostom had no equal among the fathers.” He was a while patriarch of Constantinople; but his preaching and discipline were too strict for that corrupt metropolis. The empress, therefore, the lax clergy, and many of the courtiers conspiring against him, upon the ground of many false or frivolous charges, he was finally expelled, and died soon afterwards. The spirit of the man, and his style of writing may be seen from the following extract of a letter written to a friend during his exile. “When driven from the city, I cared nothing for it. But I said to myself, if the empress wishes to banish me, let her banish me: the earth is the Lord’s, and the fulness thereof. If she would saw me in sunder, let her saw me in sunder; I have Isaiah for a pattern. If she would plunge me in the sea, I remember Jonah. If she would thrust me into the fiery furnace, I see the three children enduring that. If she would cast me to the wild beasts, I call to mind Daniel in the den of lions. If she would stone me, let her



stone me ; I have before me Stephen, the protomartyr. If she would take my head from me, let her take it ; I have John the Baptist. If she would deprive me of my worldly goods, let her do it ; naked came I from my mother's womb, and naked shall I return. An apostle has told me, " God respecteth no man's person ;" and " if I pleased men, I should not be the servant of Christ." And David clothes me with armour, saying, " I will speak of thy testimony before kings, and will not be ashamed." Other authors of this date were Basil the Great, bishop of the Cappadocian Cæsarea ; Cyril, of Jerusalem ; Epiphanius of Salamina ; the two Gregories, of Nazianzus, and of Nyssa ; Ephrem the Syrian ; Hilary, bishop of Poitiers, author of twelve books on the Trinity ; Lactantius, the most eloquent among the Latins ; Ambrose, bishop of Milan ; Hieronymus, commonly called Jerome, a monk of Palestine ; and Augustine, commonly called St. Austin, bishop of Hippo, in Africa. In early life, Augustine was idle, vicious, and dissipated. He ascribed his conversion at last, to the early impressions made upon his mind by a very pious mother. He distinguished himself in the following century, by his successful opposition to the Pelagian Heresy.

VII. The *Theology* of this century began to be much adulterated and corrupted with superstition and heathen philosophy. Hence are to be seen evident traces of excessive veneration for departed saints, of a belief in a state of *purgatory* for souls after death, of the celibacy of the clergy, of the worship of images and relics, and of many other opinions, which in process of time almost banished the true religion, or at least very much obscured and corrupted it. At first pilgrimages

were made to the holy land, and to the tombs of the martyrs, as though holiness were to be obtained there; and afterwards portions of earth were brought from those venerated places, which were regarded as a most powerful protection against the assaults of evil spirits, and were bought and sold at great prices. The same regard was paid, and efficacy ascribed, to their temples, to water consecrated in due form, and to the images of holy men, that the heathen had paid to their temples, statues, and lustrations, long before. Images, however, were as yet but rare, and statues did not exist. The same worship began now to be paid to the martyrs, which the pagans had paid to their gods, which were only deified men. From these specimens, we may readily imagine how much injury resulted to Christianity from the peace and prosperity procured by Constantine, and from an indiscreet eagerness to allure the pagans to embrace this religion by conforming to their rites and superstitions. Indeed almost every error, either in doctrine or in form, may be traced to this source, its prototype may be found either in heathen philosophy, or in the rites of pagan worship.

Pious frauds were now very common, and the doctrine almost publicly adopted, at least notoriously acted upon, that to deceive and lie, when religion can be promoted by it, is a virtue. "Rumours were artfully disseminated of prodigies and wonders to be seen in certain edifices and places, (a trick before this time practised by pagan priests,) whereby the infatuated populace were drawn together, and the stupidity and ignorance of those who looked upon every thing new and unusual as a miracle, were often wretchedly imposed upon. Graves of *saints and martyrs* were supposed to be

where they were not; the list of saints was enriched with fictitious names; and even robbers were converted into martyrs. Some buried blood-stained bones in retired places, and then gave out that they had been informed in a dream, that the corpse of some friend of God was there interred. Many, especially of the monks, travelled through the different provinces, and not only shamelessly carried on a traffic in fictitious relics, but also deceived the eyes of the multitude with ludicrous combats with evil spirits. It would require a volume to detail the various impositions which were, for the most part, successfully practised by artful knaves, after genuine piety and true religion were compelled to resign their dominion in a great measure to superstition."

Many laboured earnestly in interpreting the sacred volume, but few successfully. Most of the interpreters of this age followed Origen, in searching for mysteries and allegories in the Scriptures. Gregory Nazianzen among the Greeks, and Augustine among the Latins, who were regarded in the subsequent ages as the only patterns worthy of imitation, may be fitly styled, next to Origen, the parents or supporters of philosophical or scholastic theology. Another set of theologians were the *mystics*, who daily increased in numbers, and who supposed the knowledge of divine things was to be acquired, not by reasoning about them, but by contemplation, and by recalling the mind from its converse with external objects to a concentration on itself. The controvertists of this age, in their discussions, resorted to new sources of proof. The truth of doctrines was proved by the number of martyrs that had believed so, by prodigies, and by the confessions of devils, that is, of persons in

whose bodies some demon was supposed to reside. The doctrine that has so disgraced the church in after ages, and stained her garments with the blood of thousands, was approved and practised upon in this century; namely, that errors in religion, when maintained and adhered to after proper admonition, ought to be visited with penalties and punishments. This doctrine had its source in the natural corruption of the human heart. When a religious system is adopted and upheld by pride and selfishness, backed with power, the result will be the oppression and persecution of dissentients. Hence, the pagans, while in power, persecuted the Christians; and when it had become an established practice to interfere, in this manner, with liberty of conscience, it ought not to surprise us, to find men with the name, but without the spirit of real Christians, pursuing the same course, and even men of undoubted piety joining with them. There are few, comparatively, that can see clearly through the mist which the general custom and ruling spirit of the age gather round them. The doctrine in question, however, and its corresponding practice, are diametrically opposed to the gospel of Christ. "Who art thou, that judgest another man's servant? To his own master he standeth, or falleth."

Monks who professed to aim at a higher degree of holiness than others, were greatly increased in this century. Anthony was the first who collected them into a community in Egypt, and regulated their mode of living by fixed rules. His example was followed by others in Palestine, Syria, and Mesopotamia, so "that in a short time all the East swarmed with persons who, abandoning the occupations and conveniences of life, and all inter-



course with society, pined away amidst various hardships, hunger and sufferings, in order to attain to a more close communion with God and the angels." This spirit also soon passed into the West, and prevailed first in Italy and the adjacent islands. Martin, bishop of Tours, first erected monasteries in Gaul, and so popular was he with the order, that it is said two thousand monks assembled at his funeral. From thence this manner of life spread through all the countries of Europe. But the austerity of the eastern monks was said to be much greater than that of the western; for neither the climate, nor the bodily constitution and habits of the people in western Europe, were compatible with the rigid abstemiousness of the eastern ascetics.

VIII. This age was fruitful in *controversies* amongst Christians, which is usually the case in a state of external prosperity, when the church partakes largely of the spirit of the world. In proportion as religion becomes low, angry contention and dispute about it, rise high. The Meletian controversy, which at first was little more than a personal quarrel between Peter, bishop of Alexandria, and Meletius, bishop of Lycopolis, a town of upper Egypt, was widened and aggravated by heated passions, until it embraced an important article of faith, viz. the sameness in substance, and equality in perfections and glory, of the divine persons, and produced a schism that existed in the following century. The Eustathian sect, so called from Eustathius, bishop of Sebaste in Armenia, its founder, are said to have condemned matrimony, and even receiving the holy supper at the hands of a married priest, upon pain of forfeiting salvation. They forbade eating flesh,

contemned the buildings erected for public worship, and held their meetings in private. They allowed a woman to forsake her husband, parents their children, children their parents, and servants their masters, on pretence of devoting themselves to a stricter mode of life. Aerius, a presbyter of Sebaste, in Armenia, and suspected rather than proved, to have been a semi-Arian, maintained that there is no difference between bishop and presbyter, which he solidly proved by passages in Paul. He also disapproved of prayers for the dead, the stated fasts, the celebration of Easter, and other things that were then regarded by too many as constituting the very essence of religion. His aim was, it would seem, to reduce religion to its original simplicity. There were some others in the fourth century who looked with disgust upon the progress of error, and superstition, and opposed the general current; but they received as the only reward of their labour, the brand of infamy. Eminent among these was Jovinian, an Italian monk, who taught that there was no particular merit in celibacy, macerating the body by fasting, &c. for which he was condemned by a council at Milan, A. D. 390, and afterwards banished by the emperor. It began now to be dangerous to maintain the truth. The controversy concerning Origen occupied a large field, in this century, and was sometimes the cause of quarrels and oppression. The Arians laid claim to him as having favoured their party; and this being believed by some of the orthodox, brought odium on his writings, and on all who ventured to defend them.

IX. *Ceremonies* were greatly multiplied in this century. Christian worship began now to differ very little from the idol worship of the Greeks and



Romans. "In both there were splendid robes nitres, taras, wax-tapers, crosiers, processions lustrations, images, golden and silver vases, and innumerable other things alike." Magnificent temples were erected, adorned with pictures and images, very similar to the heathen temples, and were consecrated with great pomp, and with rites borrowed in great measure from the ancient laws of the Roman pontiffs. To encourage the building of churches, the right of *patronage* was allowed—an evil that has existed in the church down to the present day—that is, he who built a church, should have the right to say who should minister in it. This also seems to have been copied from heathen example. Their worship consisted in "hymns, prayers, reading the holy scriptures, a discourse to the people, and finally the celebration of the Lord's supper. But these exercises were accompanied with various ceremonies, better calculated to please the eye, than to excite true devotion." Ceremonies varied, however, and different forms of prayer were in use in different churches. After the manner of the forum, and theatres, the people were allowed, in their public assemblies, to clap and applaud their preachers. The first day of the week was required by a law of Constantine (A. D. 321,) to be observed more sacredly and generally than before, as a day of rest; except that country people were still permitted to sow their fields and to prop their vines, when the season best suited, as a work of necessity. Five annual festivals were generally observed; viz: in commemoration of the Saviour's *birth*, of his *death*, of his *resurrection*, his *ascension* to heaven, and *the descent of the Holy Ghost*.

Great efficacy was ascribed to fasting, both to

repel the assaults of evil spirits, and to placate the Deity. The fast of lent, preceding Easter, was considered the most sacred, but was not yet limited to a certain number of days, which was optional. Anciently, they who fasted abstained entirely from food and drink, but in this age it began to be considered sufficient to abstain only from flesh and wine. Baptism was usually administered "on the vigils of Easter and Whitsuntide, accompanied with lighted wax candles, and by the bishop, or by the presbyters whom the bishop commissioned for that purpose. In some places, salt, a symbol of purity and wisdom, was put into the mouth of the baptized, and every where a double anointing was used, the first before, and the other after baptism. After being baptized, the persons appeared clad in white gowns during seven days. That the Lord's supper was administered twice or three times a week, (although in some places, only on Sunday,) to all who assembled for the worship of God, appears from innumerable testimonies. It was also administered at the sepulchres of the martyrs and at funerals; whence arose, afterwards, the masses in honour of the saints, and for the dead. The bread and wine were now every where elevated, before distribution, so that they might be seen by the people, and be viewed with reverence; and hence arose, not long after, the adoration of the symbols."

The remains of former heresies still existed in this century, especially the Manicheans. This wide spreading pestilence, although opposed by the pens of their ablest doctors, and by severe laws, could not be wholly arrested. In order to

evade the laws enacted against them they assumed various names.

X. In the year 311 arose the sect of the Donatists, so called from Donatus their leader. This schism had its rise as follows. Mensurius, the bishop of Carthage, dying, Cæcilian, the arch-deacon, was elected to the vacant chair, by the people and clergy of Africa proper, and consecrated without the concurrence of the Numidian bishops, who ought, according to custom, to have been present. This gave great offence to the Numidians, who held a meeting, deposed Cæcilian, and in his room, consecrated Majorinus, bishop of Carthage. Hence the Carthaginian church was divided into two factions, headed by two bishops. This schism spread over all Africa, most cities having two bishops, one taking sides with Cæcilian, the other with Majorinus. The Donatists were condemned by several special councils, held by order of the emperor, and finally by the emperor himself; who, provoked by their continued contumacy and reproaches, deprived them of their churches, sent their seditious bishops into banishment, and punished some of them with death. This produced very violent tumults and commotions in Africa. Amongst these commotions arose the Circumcelliones, so called because they were accustomed to hover round the *cellæ*, or cottages of the peasants, without any fixed habitations. They were "a furious, headlong, sanguinary set, composed of the peasantry and rustic populace, who espoused the cause of the Donatists, defended it by the force of arms, and roaming through the province of Africa, filled it with slaughter, rapine and burnings, and committed

the most atrocious crimes against the adverse party."

It does not appear, however, that the Donatist bishops, especially the better sort of them, excited or approved the violent and irregular proceedings, which brought great reproach upon their cause. The sect was greatly weakened toward the end of the century, as well by a great schism that arose among themselves, as by the activity and zeal of Augustine against them. The Donatists were in the main orthodox, but held no communion with any not of their party. They re-ordained and re-baptized such as came over to them.

XI. "Not long after the commencement of the Donatist controversy, or in the year 317, another storm arose in Egypt, more pernicious, and of greater consequence, which spread its ravages over the Christian world. The ground of this contest was the doctrine of *three persons in the Godhead*; a doctrine which, during the three preceding centuries, had not been in all respects, defined." This was called the Arian heresy, from Arius, its principal supporter. "He maintained that the Son is totally and essentially distinct from the Father; that he was only the first and noblest of those created beings whom God the Father formed out of nothing, and the instrument which the Father used in creating this material universe; and therefore, that he was inferior to the Father both in nature and in dignity." Athanasius, bishop of Alexandria, distinguished himself as the opposer of the doctrines of Arius; and perhaps was the means, under God, of saving the church from the ruin of that overspreading heresy. A general council was called by order of the emperor Constantine which met at Nice, in Bithynia



in the year 325, in order to settle this great controversy. This council, reckoned the first general council, consisted of more than three hundred bishops, with the emperor at their head, who seems to have presided. "In this council, after various altercations and conflicts of the bishops, the doctrine of Arius was condemned, Christ was pronounced to be of the same essence with the Father, Arius was sent into exile in Illyricum, and his followers were compelled to assent to a creed or confession of faith, composed by the council." Some years after, however, through the influence of Constantia, the emperor's sister, and an Arian presbyter whom she recommended to him at her death, Constantine was led to believe that Arius had been wrongfully condemned, through personal enmity, and he recalled him from his banishment. This was like to produce great disturbances, when Arius was taken off by a very sudden and unaccountable death, which was ascribed by his enemies to the judgment of God.—His party, however, continued long after his death, and was greatly revived and strengthened under Constantius, one of the three sons and successors of Constantine the Great. The Arians were much weakened by divisions and dissensions among themselves. These divisions were numerous, but the principal of them may be reduced to three. First, the genuine Arians, who rejected all new modes of expression, and taught explicitly that the Son was not begotten by the Father, but created out of nothing. From these deviated on one side, the Semi-Arians, who held that the Son was of like essence with the Father; and on the other side, the Eunomians, who contended that *Christ was dissimilar, both in essence, and in*

other respects from the Father. Near the end of this century, Theodosius the Great enacted laws against the Arians, and caused the decisions of the Nicene Council to triumph every where. Many other heresies of less note arose in this century which I forbear to mention.

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## CENTURY V.

1. General interests of Christianity.—2. Learning.—3. Form and government of the Church.—4. Degeneracy of the clergy.—5. Monks.—6. Writers.—7. Theology.—8. Superstitious and human inventions.—9. Mystics.—10. Vigilantius.—11. The Donatists.—12. Arians.—13. Nestorians.—14. Eutychians.—15. Pelagians.

I. At the beginning of the fifth century, the Roman Empire was divided into two parts, one of which embraced the eastern, the other the western provinces. Arcadius, the emperor of the East, resided at Constantinople. Honorius, who governed the West, lived at Ravenna, in Italy. The Empire, thus divided and weakened, and frequently disturbed by jealousies and dissensions between the two rival emperors, was subject to the continual inroads and depredations of the northern barbarians. The Goths laid waste Italy several times, and plundered Rome in a miserable manner. The fierce and warlike people of Germany overran the fair provinces of the south, Italy, Gaul, and Spain, and set up new kingdoms in them. Afterward a horde came down from the prolific north, which has been called the birth place of nations; and at



last, in the year 476, the western empire, under Augustulus, was finally overturned by Odoacer, the chief of the Heruli. These invaders were afterwards, in their turn, vanquished by Theodoric, king of the Ostrogoths, at the instance of the emperor of the East. This new kingdom of the Ostrogoths, was therefore established in Italy, and under various fortunes, continued for more than half a century, owing some allegiance to the Emperor of the East, but in fact, independent. Amidst these wars, and incursions of the barbarians, Christianity suffered much. There was not much direct persecution; for the object of these incursions was not religion, but plunder, and to obtain a milder climate and more genial soil. Yet the worshippers of idols, who were still numerous, ceased not to use every means in their power to inflame the barbarians against the Christians; and in Gaul and elsewhere, the Goths and Vandals are said to have put multitudes to death.

The ancient Britons, no longer sustained by the Roman power, were miserably harassed by the Picts and Scots. To assist them against these troublesome neighbours, they called over the Anglo-Saxons from Germany to their aid, A. D. 449. But the remedy they soon found to be worse than the disease. These foreign auxiliaries undertook to subdue the people whom they had come to assist. This produced obstinate and bloody wars between them, which lasted with various successes, for one hundred and thirty years, when the Britons were compelled finally to yield up their country to the Anglo-Saxons, and retreat to Batavia and Cambria, the modern Holland and Wales. During these conflicts, the British church *was in a deplorable condition.* The Anglo-Sax-

ons, who as yet worshipped their own gods, although they did not directly persecute the Christians, yet showed them no mercy, and put multitudes of them to death.

“In Persia, the Christians suffered grievously in consequence of the rash zeal of Abdas, bishop of Suza, who demolished the Pyræum, a temple dedicated to fire. For being commanded by the king to rebuild it, he refused to comply : for which he was put to death in the year 414, and the churches of the Christians were levelled to the ground.” Afterwards, in a war between the Persians and Romans, vast multitudes of Christians were put to death with cruel tortures, under pretence that they were friendly to the Romans, and wished to betray their country. The Jews, also, many of whom were possessed of wealth and influence, in various parts of the East, harassed and oppressed the Christians, by all means in their power.

Christianity, however, continued to spread and gain influence. In the East, it was strongly protected by law. The emperors continued their efforts to extirpate what still remained of idolatry. Especially Theodosius the younger, who reigned from A. D. 408 to 450, enacted various laws requiring the idolatrous temples to be utterly destroyed, or to be dedicated to Christ and the saints ; abrogating the pagan ceremonies and rites ; and excluding the adherents to paganism from all public offices. The inhabitants of the mountains of Libanus and Antilibanus, being greatly annoyed by wild beasts, applied to the famous saint, Simeon Stylites. He told them that the only remedy was to forsake their old religion, and embrace Christianity. *These mountaineers obeyed his counsel*

and became Christians; and it is said that they saw the wild beasts quickly forsake their country. Many Jews in the island of Crete, finding themselves basely deceived and deluded by one who pretended to be the Messiah, embraced Christianity.

In the West, amidst the disorder and confusion that prevailed, the laws against idolatry, and heathen practices, were less strict. The Saturnalia, the Lupercalia, the gladiatorial shows, and other idolatrous customs were observed with impunity, both at Rome, and in the provinces; and men of the highest rank and authority publicly professed the religion of their ancestors. The advocates of heathenism, in order to exasperate the people against the Christians, renewed the old complaint, that Christianity was the cause of the multiplied calamities of the times, and that the angry gods had sent these evils upon the world, in revenge for their deserted temples and neglected worship. This attack was repelled by Augustine in his famous work, *De Civitate Dei*. Christianity, however, still prevailed: and the barbarous tribes, one after another, from various causes, and under various influences, were brought to embrace the religion of the nations which they had conquered.

Clovis, or Lewis, king of the Salii, a tribe of Franks, a bold, cruel, and haughty prince, extended his dominion over the Gallic provinces, and founded the kingdom of the Franks. This prince, when brought into circumstances of great difficulty, influenced by his wife, made a vow, that if he obtained the victory over his enemies, he would worship Christ as his God. He obtained the victory, and kept his vow, and was accordingly baptized at Reims, A. D. 456. It was in the year 432 that

the famous St. Patrick, the apostle of Ireland, sent by Cælestine, bishop of Rome, commenced his mission amongst that barbarous people. His labours are said to have been abundantly successful ; but it may be more than doubted, whether all the means which he employed, were calculated to produce a change of heart in his converts. He appears to have been a man of energy and courage ; he had acquired considerable knowledge of men and things, by misfortunes in youth, and prolonged studies in his maturer years ; he had to deal with a bold and barbarous people, and according to the ideas and maxims of that age, he employed such means as were most likely to give him influence, and lead by the shortest way to the end in view,—the submission of the Irish to the baptismal rite, and a conformity of outward life to such Christian instruction as he could give them. From the writings of his nephew, Patrick the younger, it appears, says Schlegel, “that St. Patrick was one of the most skilful men of his age in converting the heathen ; yet that he used unsuitable means for converting them, namely, fear, threatenings, and fictitious wonders or prodigies.” A cave on a small island of Loch Derg, county of Donegal, is still shown to the traveller, as St. Patrick’s Purgatory. It is said, that he gave out, that he had obtained of God, by his earnest prayers, that the torments which await the wicked in a future life should here be exhibited, in order the more easily to recover the Irish from their sinful state and pagan errors. Here he shut up gross transgressors, who were exposed to distressing terrors, and reported that they saw infernal spirits and other terrifying objects. The cave had certain holes, by which fire might be thrown into it



and other artifices were used, calculated to impress the minds of the ignorant with what was then supposed to be a salutary dread. The saint is still held in the highest veneration by the Irish Roman Catholics. He died, as some say, A. D. 460, in the eighty-third year of his age, while others place that event in A. D. 493. He founded the church of Armagh, which became the metropolitan See of the island.

Respecting the causes that induced all the pagan and barbarous nations of Europe to renounce the religion of their ancestors, and embrace Christianity, Mosheim justly remarks: "He must lack discernment, who can deny that the labours, the perils, and the zeal of great and excellent men, dispelled the clouds of darkness from the minds of many; and on the other hand, he must be short-sighted, and not well versed in the history of this age, who cannot see, that the fear of the vengeance of man, the hope of temporal advantages and honours, and the desire of obtaining aid from Christians against their enemies, were prevalent motives with many to abandon their gods. How much influence miracles may have had, it is difficult to say. For I can easily believe that God was sometimes present with those pious and holy men, who endeavoured to instil the principles of true religion into the minds of barbarous nations; and yet it is certain that the greatest part of the prodigies of this age are very suspicious."

II. *Learning* in this century, especially in the west, began very much to decline. The barbarians that overran the country, held letters in utter contempt, and placed all virtue and glory in arms, and military courage. By the end of the century *therefore* little more than the shadow of learning



was left, in the seven liberal arts, taught in the schools, in a very dry and jejune manner. In the East, schools of some celebrity were kept up at Constantinople, Athens, and Alexandria. Towards the latter end of this century, Aristotle, afterwards so generally adopted in the Christian schools, began to take the place of Plato, who had been commonly followed heretofore. One reason of this was, that the *Dialectics* of Aristotle furnished the means for those minute divisions, distinctions and definitions, and that logical and metaphysical mode of reasoning, which Christian doctors began now to use against heretics, and which led to the ridiculous jargon of school divinity in after ages.

III. The external *form* and *government* of the church underwent some change. "The power of the bishops, particularly of the higher orders, was sometimes augmented, and sometimes diminished, according as times and circumstances altered; yet the caprice of the court, and political considerations had more influence in this matter, than any principles of ecclesiastical law." In a general council, A. D. 381, the bishop of Constantinople had been raised in rank next in dignity to the bishop of Rome, on account of the dignity and prerogatives of the city where he presided. This inflamed his vanity, and set him upon enlarging his territories. In this he had the aid and encouragement of the emperor, who felt himself honoured, by the honours and prerogatives of his bishop. His jurisdiction was therefore extended from time to time over the provinces of Asia, Thrace, Pontus, and Illyricum. And in the year 451, the council of Chalcedon, called the fourth general council, decreed that the bishop of new Rome

ought to enjoy the same honours and prerogatives as the pontiff of ancient Rome, on account of the equal rank and dignity of the two cities. This the Roman pontiffs highly resented. A contest ensued between these rival prelates which was never entirely settled, and issued finally in the separation of the Greek and Latin churches. In this century, the bishop of Jerusalem, as presiding over the mother church, first founded and governed by the apostles, set up the claim of independent bishop or *patriarch*, and as such, attempted to enlarge his territory by wresting Phenicia and Arabia from the patriarchate of Antioch. This produced a dispute between the bishops of Antioch and Jerusalem which was settled by the council of Chalcedon. It was decreed that Phenicia and Arabia should be restored to the See of Antioch, and that the bishop of Jerusalem should enjoy the title of patriarch which he had assumed. There were now, therefore, five principal bishops over the Christian world, distinguished from others by the title of *patriarchs*; namely, that of Rome, of Antioch, of Alexandria, of Constantinople, and of Jerusalem.

“These *patriarchs* had great prerogatives. To them belonged the consecration of the bishops of their respective provinces. They annually convoked councils of their districts to regulate and settle ecclesiastical affairs. If any great or difficult controversy arose, it was carried before the patriarch. The bishops accused of any offences, were obliged to abide by his decision. And finally to provide for the peace and good order of the remote provinces of their patriarchates, they were allowed to place over them their own legates or *vicars*. Yet there were churches, both in the

East, and in the West, that were independent of patriarchal jurisdiction. The churches of Scotland, Wales, and Ireland maintained their independence for many centuries. The church of Carthage was also independent.

But this arrangement of ecclesiastical powers was far from producing peace. Endless strifes and jealousies arose between the rival patriarchs themselves, each aiming to extend the prerogatives and jurisdiction of his own see. These contests were sometimes settled by an appeal to arms, and gave birth to bloody and destructive wars. The patriarchs also encroached without reserve upon the rights of their bishops, and also encouraged the bishops in their encroachments upon the rights of the inferior clergy, and the people under them. They sometimes wilfully excited and fomented disputes, of bishops with one another, and with other ministers of religion, and of the people with the clergy, that they might have frequent opportunities of exercising their authority, and increasing their influence. They also contrived, by the bestowment of largesses, to draw over the *monks* to their side—a numerous class, beginning to acquire much wealth and influence, and who contributed, perhaps, more than any other cause, to subvert the ancient discipline of the church, to diminish the authority of the bishops and inferior clergy, and to monopolize all power in the hands of the dignitaries of the church by whom they were patronized. In this way was established by degrees, a kind of spiritual bondage and tyranny, that resulted finally in the establishment of the pontiff of Rome as the universal bishop and head of the church, from whom all power and authority emanates. For in all their contentions for

power and prerogative, the patriarch of Rome was the most successful. And no one, in this century, contended more vigorously and successfully in their cause than Leo, commonly surnamed the Great.

IV. The degeneracy and profligacy of the clergy of all ranks began now to be very great. The bishops, especially such as were distinguished for their rank and honours, affected great pomp and splendour. They employed various administrators to manage their various affairs, and formed around themselves a kind of sacred court. Even *presbyters* did not blush sometimes to claim a superiority to the highest civil magistrate. Such pride and degeneracy of the clergy would not have been tolerated, had not the people been sunk in ignorance and superstition. They were artfully taught to regard the *ministers* of religion as *priests*—a kind of privileged order, clothed with divine power and authority, to whom they owed implicit obedience and submission, but whose conduct they must forbear to scrutinize or censure. And perhaps it may have contributed much to establish the power and authority of the priests and their metropolitan bishop of Rome, that the warlike tribes of Germany that conquered the Romans, and divided their government among themselves, had been under the dominion of priests called *Druids*, whom they were taught highly to reverence and respect. These Druids, from their greater knowledge, and the sacred character of their office, possessed great influence, often indeed, greater than that of their civil and military leaders; the arch-Druid, in particular, was highly venerated. When they embraced Christianity, therefore, it was natural that they should regard the clergy,



as they had done their druidical priests, and the bishop of Rome as the chief Druid.

One great cause of the degeneracy of the clergy, was the careless manner of admitting persons to that sacred office. The object was to increase their number. Multitudes, therefore, of ignorant men were received indiscriminately into the ministry without examination; many of whom only sought thereby to obtain a living, and to enjoy greater ease and indulgence.

V. During the fifth century, the passion for the monastic life was very great; and monks and nuns became extremely numerous in the West as well as in the East. Their peculiar mode of life procured them the credit of great sanctity. Monks had formerly differed nothing from the common laity, except in their dress and manner of living; but now they began to aspire to a rank among the clergy. And such was the wealth and influence which they soon acquired, that they were able to hold an honourable rank among the chief supporters and pillars of the church. Bishops and presbyters were often chosen from among them. They began to form themselves into societies, and live in communities under some particular regulation called their *rule*. Each community had its head called an *abbot*, whose authority was absolute. These societies were first formed by St. Anthony, in the preceding century, in Egypt, where they had become so numerous as to turn their favourite desert into a populous country. This example was followed elsewhere, and soon became universal. The erection of edifices for their accommodation, where they might conveniently live together and serve God, came now to be regarded as a very pious and charitable act. Monasteries



were erected in great numbers in the West, first in Italy, afterwards in Gaul and elsewhere. Different monasteries had different rules, according to the will of its founders or governors. In some, these rules were written; in others, they were guided by custom, or the despotic will of the abbot. The rules chiefly followed, were those of Augustine, Basil, Anthony, Athanasius, and Pachomius. Monks as yet, however, were not required to enter into any vows of perpetual celibacy, poverty and obedience, nor of adhering for ever to any one rule of life; but every one was free to continue a monk or not, and to pass from one society or class of monks to another. Yet even in this age it appears they had become proverbial for their licentiousness, and in many places are said to have excited dreadful seditions.

VI. The principal *writers* of this century, in the East, were Cyril, bishop of Alexandria, who was an author of some merit, but of a quarrelsome, uneasy temper.—Theodoret, bishop of Cyrus, a considerable city of Syria, near the Euphrates, wrote commentaries on a large part of the Scriptures. His learning was great, his genius good, and his productions among the best of that age.—Isidorus, a monk of great austerity in his mode of living, resided in a monastery near Pelusium, in Egypt. His writings consist of short epistles to the number of two thousand and thirteen, the object of which is to expound Scripture, and they are not without merit.—Among the writers of the West the first place is due to Leo I., surnamed the Great. He was a man of extraordinary talents, a good writer, an indefatigable bishop, but immoderately devoted to the extension of the limits of his power. *It has been said of him that he possessed every*

virtue compatible with a boundless ambition. He was bishop of Rome from A. D. 440 to 461.—Paul Orosius, a presbyter of Tarragona, in Spain, wrote a history with a view to confute the charge that Christianity was the cause of the troubles that then afflicted the empire, showing that such troubles, or greater, had existed before Christianity was known. He wrote also against the Pelagians and Priscillianists.—John Cassian devoted himself early to a monastic life. After living at several monasteries in the East, he came finally (A. D. 410) to Marseilles, in France, where he built two monasteries, one for males, and one for females; and afterwards devoted himself to instructing the Gauls in the mode of living pursued by the monks of Syria and Egypt. He was a Semi-Pelagian, without learning, and superstitious; but active, pious, and sincere.—Eucherius, of Lyons, some time a monk, but afterwards married; he was a bishop of Lyons from A. D. 434 to 454. Peter, bishop of Ravenna, surnamed Chrysologus, on account of his eloquence.—Salvian, an eloquent, but gloomy and austere writer.—Prosper, of Aquitain, and Marius Mercator, both active defenders of the doctrine of original sin, predestination, and free grace, against the Pelagians.—Vincent, of Lerins, Sidorius, Apollinaris, Arnobius junior, and many others of less celebrity, lived in this century.

VII. The *Theology* of the fifth century partook very much of the spirit of the age. The simplicity of doctrine and belief that characterized the purer ages of the church had passed away. Human reason, and human authority had, in a great measure, usurped the place that belongs simply to the revealed word of God. It was an age of debate

and contention, and many were the metaphysical definitions, incomprehensible distinctions, and ambiguous terms that were introduced. Hence arose abundant matter for difficulties, contentions and animosities, which flowed down to after ages. Each party assumed some test word of its own; and not unfrequently, in avoiding one extreme of error, ran into the opposite, not less dangerous. In imitation of the Roman courts, where difficult and doubtful points of law were decided according to the opinions of certain ancient jurists; so disputed points in religion were settled by the opinion of the majority of the most learned and distinguished doctors of former times. This led to the production of many spurious works under the authority of great names, in order that an opinion might be sustained by the greater number of distinguished authors. The writings of this age are chiefly controversial. Comparatively few undertook to expound the Scriptures; and of those who did, the greater part followed Origen in despising the genuine and obvious meaning of the Scriptures; and searching after abstruse senses, or what the Latins of this age called *mysteries*, in the plainest passages of the Bible. The practical writings are strongly tainted with the monastic spirit.

VIII. The superstitious and human inventions by which religion had before been very much deformed, were now greatly augmented. Prayers were offered to departed saints by multitudes; nor does it seem that any opposed this absurd devotion, or even agitated the question, afterwards much discussed, viz: in what way these prayers could be heard by the inhabitants of heaven. *They supposed* that the souls of the departed were

not so confined to their celestia mansions, but that they might frequently visit our earth; that they were much attached to the places where their bodies were buried, and frequently visited them. This opinion, derived from the Greeks and Romans, drew great multitudes of supplicants to the sepulchres of the saints. The images of those who were held in great repute for sanctity while on earth, were now honoured, in several places, with extraordinary devotion: and there were those who believed (what pagan priests had taught respecting the statues of *Jupiter* and *Mercury*,) that those inhabitants of heaven kindly afforded their presence in these their images. The bones of martyrs, and the sign of the cross, were thought to be most efficacious against the assaults of demons, and all other calamities; and to have the power of healing diseases of both body and mind. The superstitious services paid to the souls of the dead, the multiplication, and extravagant veneration of temples, chapels, and altars, and many other like things, are full proof of a very degenerate state of piety. Holy pilgrimages were sometimes carried to a ridiculous extreme. Some travelled quite to Arabia, in order to see the *dunghill* on which pious Job sat, and to kiss the ground that had absorbed his precious blood. "The dunghill of Job, says Chrysostom, is more venerable than the throne of a king." No one objected in those times, that Christians should entertain the notions of their heathen ancestors, respecting the soul, heroes, demons, temples and images. No one proposed entirely to abolish the ancient pagan institutions, but only to modify them somewhat, purify them, and adapt them to Christian doctrine and *worship*; it was impossible, therefore, that the



religion and worship of Christians should not in this way become corrupted. The doctrine of the purification of souls after death, by means of some sort of fire, which afterwards became so great a source of wealth to the clergy, obtained in this age, a fuller development and greater influence.

The rites and ceremonies of the church, in this century, were greatly multiplied. Everything was adapted to show and splendour. The magnificence of the temples had no bounds. Splendid images were placed in them; and among these the Virgin Mary, with the infant in her arms, held the most conspicuous place. Altars and repositories for relics, were, if possible, made of silver. Many ornaments were added to the priestly garments, to increase the veneration of the people for the clerical order. In some places, singing the praises of God was kept up continually, day and night; one company succeeding another in this exercise without intermission. On account of the abuses to which they had led, the *agapae*, or love-feasts, were abolished. Private, auricular confession, to a priest, instead of public confession, which had before been practised, was first permitted by Leo the Great, about the middle of this century.

IX. It is wonderful to see to what extreme rigour of bodily mortification and torture, the *mystics* of this century, who pretended to be more perfect than other Christians, subjected themselves, in order to appease the Deity, and to deliver the celestial spirit from the bondage of this mortal body. "To live among wild beasts—nay in the *manner* of these beasts, roam about like madmen, in desert places, and without garments; to feed their emaciated bodies with hay and grass; to shun the converse and the sight of men; to stand motion-



less on certain places, for many years, exposed to the weather ; to shut themselves up in confined cabins, till life ended ;—this was accounted piety ; this, the true method of eliciting the spark of Deity from the secret recesses of the soul."

Among this class of fanatics, none obtained greater celebrity than the *Stylites*, or pillar-saints ; who stood on the tops of lofty columns, for many years, or to the end of life, to the great astonishment and admiration of the ignorant multitude. The author of this singular institution in this century, was Simeon, a Syrian, commonly called Simeon Stylites. As a matter of curiosity, and illustrative of the superstition and stupid credulity of the age, I must transcribe the history of Simeon, as it is given by the translator of Mosheim.

" This Simeon, we are told, was born at Sisan, in Syria, about A. D. 300. At the age of thirteen, while attending his father's sheep, he heard a public exposition of Luke vi. 21—25, (*Blessed are ye that weep now, &c. But wo unto you that laugh now, &c.*) which determined him to become a monk. Having therefore passed a novitiate of two years, he removed to a monastery near Antioch, where he lived ten years. Here his abstinence and his voluntary mortifications were so excessive as to draw on him censure from the other monks. He once swathed himself from his loins to his neck, with a rigid well-rope of palm, during ten days, which caused his whole body to fester and discharge blood. Being expelled the monastery for such austerities, he retired to the adjacent mountain, and let himself down into a dry cave. After five days the repenting monks sought him out, drew him forth from the cavern, and restored him to their fellowship. But not long after, he

retired to a little cell, at the foot of a mountain near Antioch, and there immured himself three years. During this period, having caused his den to be stopped up with earth, he remained buried forty days, without eating or drinking, and when disinterred, was found nearly dead. So pleased was he with this experiment, that he afterwards kept such a fast annually as long as he lived. Next, he removed to the top of the mountain, where he chained himself to a rock for several years. His fame had now become very great: and crowds of admiring visiters, of all ranks and characters, thronged around him. He instructed them, healed their diseases, and converted heretics, pagans, and Jews, in great numbers. Incommoded by the pressure of the crowd, he erected a pillar, on which he might stand, elevated at first six cubits, then twelve, twenty-two, thirty-six, and at last forty cubits. The top of the pillar was three feet in diameter, and surrounded with a balustrade. Here he stood, day and night, and in all weathers. Through the night, and until 9 o'clock A. M. he was continually in prayer, often spreading forth his hands, and bowing so low that his forehead touched his toes. A bystander once attempted to count the number of these successive prostrations and he counted till they amounted to twelve hundred and forty-four. At 9 o'clock A. M. he began to address the admiring crowd below, to hear and answer their questions, to send messages and write letters, &c., for he took concern in the welfare of all the churches, and corresponded with bishops, and even with emperors. Towards evening, he suspended his intercourse with this world; and betook himself again to converse with God, *till the following day.* He generally ate but once

a week, never slept, wore a long sheepskin robe, and a cap of the same. His beard was very long, and his frame extremely emaciated. In this manner he is reported to have spent thirty-seven years; and at last, in his sixty-ninth year, to have expired unobserved, in a praying attitude, in which no one ventured to disturb him till after three days, when Anthony, his disciple and biographer, mounting the pillar, found that his spirit was departed, and his holy body was emitting a delightful odour. His remains were borne in great pomp to Antioch, in order to be the safeguard of that unwall'd town, and innumerable miracles were performed at his shrine. His pillar also was so venerated, that it was literally inclosed with chapels and monasteries, for some ages. Simeon was so averse from women, that he never allowed one to come within the sacred precincts of his pillar. Even his own mother was debarred this privilege, till after her death, when her corpse was brought to him, and he now restored her to life, for a short time, that she might see and converse with him a little, before she ascended to heaven.—Such is the story gravely told us by the greatest writers of that age, and as gravely repeated in modern times, by the Roman Catholic historians."

We are told that many in Syria and Palestine, followed the example of Simeon, though none fully equalled him; and that this stupid form of religion continued in the East, down to the twelfth century, when it was finally abolished. The Latins, however, did not follow the East in this matter; and when one attempted it in the German territory of Treves, the neighbouring bishops had his pillar pulled down and prevented him. But *the general sentiment of this age placed much*

greater honour upon the external signs of religion, and bodily exercises, than upon real holiness, which has its seat in the soul. "According to the sentiments of Salvian and others," says Mosheim, "no one can become truly and perfectly holy, unless he abandons altogether his property and honours, contemns matrimony, banishes all hilarity from his mind, and subjects his body to a variety of mortifications and painful sensations. As there were few who could bear the severity of these rules, the veneration of those senseless or fanatical persons, those religious maniacs, to whose temperament these rules were adapted, increased marvellously; and saints sprung up like mushrooms."

X. There were some few who dared to oppose the growing superstition of the age, but they were silenced by others, who were more numerous, in greater reputation, and possessed of greater influence. "An example we have in Vigilantius, a presbyter of Gallic extract, but resident in Spain, a learned and eloquent man. After a journey to Palestine and Egypt, returning home near the beginning of this century, he issued several tracts, in which he taught and inculcated many things contrary to the opinions of the age. Among other things, he denied, that the tombs and bones of martyrs were worthy of any religious worship; and therefore, he censured pilgrimages, undertaken to places accounted sacred; he ridiculed the miracles which were said to take place in the temples consecrated to the martyrs; and condemned the practice of keeping vigils in these temples; he said that the burning of wax candles in the day time at the sepulchres of the martyrs, was imprudently borrowed by Christians, from the ancient super-



stitution of the pagans : he maintained, that prayers addressed to departed saints were fruitless : he treated with contempt the prevailing fasts, the celibacy of the clergy, and the monastic life : and he maintained that such as distributed all their goods among the poor, in order to live in voluntary poverty, and such as sent portions of their property to Jerusalem, did not perform an act which was pleasing and acceptable to God. These sentiments were not offensive to several of the Gallic and Spanish bishops. But the most renowned monk of that age, Jerome, attacked this bold religious reformer with so much acrimony, that he readily saw he must be silent, if he would regard his life and safety."

XI. The *schisms* and *heresies* of this century might occupy a large space, but I will endeavour to present them with as much brevity as possible. The *Donatists* were still very numerous and very troublesome in Africa. As yet, they had not been molested with civil pains and penalties ; but in the early part of this century, the Catholic bishops, with Augustine at their head, procured from the Emperor Honorius an edict compelling them to return to the bosom of the church, under penalty of fines, banishment, confiscation of goods, and even death for the more obstinate and contumacious. Under the influence of this law, many submitted and returned to the church. Some escaped by flight, others by a voluntary death. The *Circumcelliones*, a kind of fanatic soldiers of this party, escaped by travelling up and down the province, with arms and violence, every where venting their rage. These measures inflicted a stroke upon this numerous and violent sect, from which it never recovered, although it continued to exist long



afterwards, and even revived, in some measure, under the government of the Vandals.

In the case of the Donatists, we see some of the effects naturally resulting from the policy of Constantine, and his successors, in bringing the church into subjection, in its external interests, to the state. The pagan emperors held the name and office of *Pontifex Maximus*; the Christian emperors dropped the name, but exercised the power. Hence, uniformity, in ecclesiastical matters, was not left to result from the union of mind and heart, produced by faith and love; but was prescribed by imperial edicts, and enforced by civil penalties. The Donatists were doubtless wrong in some things, and too prone, with the characteristic excitability of Africans, to be hurried away by their passions. They were also unfortunate in having the sinister friendship, and reputed alliance of the vagabond Circumcelliones. But if they had been left to liberty of conscience, if they had not been coerced by the civil authority, at the instance of the established church, and if the violations of law or order committed by individuals, or bodies of rioters, had been punished as crimes against the state, without imputing them to the Donatists, as a religious sect; their history, it may be believed, if it had at all come down to us, would have been that of a respectable denomination of Christians, who, while they held the common faith, had some erroneous views of the constitution of the church, were too rigorous in discipline, and censurably defective in Christian charity. It is an unhappy thing for any body of men to have their principles and conduct described, and their character transmitted to posterity, only by the pens of their enemies.

XII. The Arians, oppressed and persecuted as

they were by the orthodox, took refuge among the barbarians that had embraced Christianity, and found there a safe retreat. The Goths, the Heruli, the Suevi, the Vandals, and the Burgundians, embraced the Arian creed, and in their turn, persecuted the orthodox. Especially "the Vandals, who had established their kingdom in Africa, surpassed all the rest in cruelty and injustice. At first Genseric their king, and then Huneric his son, demolished the temples of such Christians as maintained the Divinity of the Saviour, sent their bishops into exile, mutilated many of the more firm and decided, and tortured them in various ways. And they expressly stated that they were authorized to do so, by the example of the emperors, who had enacted similar laws against the Donatists in Africa, the Arians, and others who dissented from them in religion. During this African persecution, God himself is said to have confuted the Arians by a great miracle, causing by his almighty power, the persons whose tongues had been cut out by order of the tyrants, to speak distinctly notwithstanding, and to proclaim the glory and the praises of Christ. The fact itself, no one can well deny, for it rests on powerful testimony; but whether there was anything supernatural in it, may be questioned.

XIII. About the year 430, the sect of the Nestorians arose, so called from Nestorius, a Syrian, bishop of Constantinople. This produced a most lamentable schism in the church, upon a subject of very inferior and doubtful character, which has existed down to the present day. The Nestorians, as a distinct sect, are still numerous in the East. The dispute seems first to have arisen about the *use of the word  $\epsilon\upsilon\lambda\omicron\gamma\omicron\varsigma$* , (mother of God) applied

to the Virgin Mary. In their opposition to the Arians, this word had come into very common use; and with some, was a favourite expression. This was the case particularly with the Apollinarists; a party, that in shunning Arianism, had struck upon the opposite rock; and, in order to maintain the proper Divinity of Christ, denied to him proper humanity. They held that Christ assumed only a human body, endowed with a sentient soul, but not possessed of intellect; and that the Divine nature in Christ did the office of a rational soul, or mind. This doctrine, Nestorius and others opposed. They maintained "that in Christ there were not only two natures, but two persons, or hypostases; of which the one was *Divine*, even the eternal Word; and the other, which was *human*, was the man Jesus; that these two persons had only one *aspect*; that the union between the Son of God, and the son of man, was formed in the moment of the virgin's conception, and was never to be dissolved; that it was not, however, a union of natures, or of persons, but only of will and affection; that Christ was therefore to be carefully distinguished from God, who dwelt in him as in his temple; and that Mary was to be called the mother of Christ, but not the mother of God."

Cyril, bishop of Alexandria, a man of a most restless and arrogant spirit, and jealous of the growing power and authority of the bishop of Constantinople, immediately made opposition, condemned the doctrine of Nestorius, and required him to recant. This he refused to do; whereupon Cyril assembled a council at Alexandria, (having first consulted with Celestine, bishop of Rome, *whom he had enlisted in his cause,*) and pronounced twelve anathemas against Nestorius, who find-

ing himself condemned for blasphemy against Christ, returned as many anathemas against Cyril; charging him with the Apollinarian doctrine, of confounding the two natures of Christ. This led to the calling of a general council, at Ephesus, A. D. 431, called the third general council. In this council Cyril presided; and from the history of it, it seems to have been any thing else, rather than an *infallible* council, or even a regularly conducted deliberative body. Cyril was anxious to have the case decided, before John, bishop of Antioch, and the other bishops of the East, whom he suspected of being friendly to Nestorius, should arrive. This, as well as the presiding of Cyril, who was his enemy and prosecutor in this matter, Nestorius maintained was unfair and unjust; and therefore when summoned to trial, he refused to appear. "But Cyril, pressing the business forward, without a hearing of the cause, and a great part of the bishops being absent, Nestorius, whom the council compared with Judas, the betrayer of the Saviour, was condemned as guilty of blasphemy, deprived of his office, and sent into banishment, where he closed his days." The doctrine established by the council, and which has generally been received by the church to the present day, was—that Christ consists of one Divine person, yet of two natures, most closely united, but not mixed or confounded. This decision, however, did not end the dispute, which continued to agitate the church for ages after.

XIV. But it was in that day, as it is in this, that disputants almost uniformly ran into opposite extremes. This was the case with "Eutyches, abbot of a certain convent of monks at Constantinople; from whom originated another sect, directly



opposite to that of Nestorius, but equally troublesome, and mischievous to the interests of Christianity ; and which, like that, spread with great rapidity throughout the East, and acquired such strength in its progress, that it gave immense trouble both to the Nestorians and to the Greeks, and became a great and powerful community." Eutyches maintained that there was only one nature in Christ, namely, that of the Word, who became incarnate ; that the two natures of Christ after the union, did not remain two distinct natures, but constituted one nature ; and therefore it was correct to say, Christ was constituted *of* or *from* two natures ; but not that he existed in two natures. The doctrine of Eutyches was first sustained, and his accusers condemned, by a council held at Ephesus, A. D. 449. This council was headed by Dioscorus, bishop of Alexandria, a man of much such a spirit as Cyril, to whom he was successor, and who managed the business of this council, with the same unfairness and injustice. Indeed, the matter was finally decided by a band of soldiers, and an armed mob, who rushed into the church, where the council were sitting. The Greeks call this council an assembly of Robbers.

But this scene was soon changed. Through the influence of Leo the Great, pontiff of Rome, another general council was called, by the Emperor Marcian, at Chalcedon, in the year 451, which is called the fourth general council. In this council, in which the legates of Leo had great influence, Dioscorus was condemned, deposed, and banished ; the *acts* of the late council were rescinded ; Eutyches, who had already been deposed and banished by the emperor, was condemned, *though absent* ; and all Christians were required



to believe, that in Jesus Christ there is but one person, yet two distinct natures, no way confounded or mixed. This, however, instead of proving a remedy, and putting an end to the controversy, rather made the matter worse. A large portion of the Eastern bishops made violent opposition to this council of Chalcedon, and contended earnestly for the one nature in Christ. Hence arose most deplorable discords and cruel wars almost exceeding credibility. Those who adopted the views of these bishops were afterwards called Monophysites, and were divided into several parties, with slight shades of difference; and their contentions were handed down to after ages.

XV. In the early part of this century, other troubles invaded the church from the West, in the Pelagian controversy, which has continued through successive ages to the present day. This heresy was headed by Pelagius, a Briton, in conjunction with Cœlestius, an Irishman, both monks living at Rome. They held, "that what was commonly inculcated and believed, respecting the corruption of the human nature, derived to us from our first parents, was not true; that the parents of the human race sinned, only for themselves, and not for their posterity; that men are now born as pure and innocent as Adam was, when God created him; that men, therefore, can, by their natural power, renovate themselves, and reach the highest degree of holiness; that external grace is indeed needful to excite men to efforts, but that they have no need of internal divine grace." These doctrines they disseminated first privately at Rome, and afterwards openly in Africa and the East; where they found some favour, especially with John, bishop of Jerusalem. They were, however,

powerfully and successfully opposed by Augustine, and their doctrines condemned by the general council at Ephesus, A. D. 431. These contests gave rise to others not less distressing. Augustine did not at first state with sufficient clearness, his opinions respecting the divine grace necessary to salvation, and the decrees of God in regard to the future condition of individual men. His system therefore, was carried out by some to the doctrine of absolute necessity—"that God has predestinated the wicked, not only to suffer eternal punishment, but also to commit sin, and to incur the guilt which will merit that punishment; and of course, to believe, that both the good and the sinful actions of men were, from all eternity, divinely predetermined and fixed by an inevitable necessity." Others again, headed by John Cassian, a monk who came to Marseilles in France, from the East, went to the other extreme; and were called Semi-Pelagians. They taught, "that God did not dispense his grace to one more than another, in consequence of an eternal and absolute decree, but was willing to save all men, if they complied with the terms of his gospel; that Christ died for all men; that the grace purchased by Christ, and necessary to salvation, was offered to all men; that man, before he received grace, was capable of faith and holy desires; that man was born free, and consequently, was capable of resisting the influences of grace, or of complying with its suggestions." These doctrines prevailed, and still prevail, very extensively. From this period, therefore, commenced those knotty controversies, concerning the nature and the mode of that divine agency, or grace, which is necessary for our salvation; *and thus have unhappily divided Christians, in every*

subsequent age, and which are still protracted, as the grief of all the pious and the good.



## CENTURY VI.

1. General interests of Christianity.—2. Literature.—3. Monks.  
ery.—4. Theology.—5. Rites and Ceremonies.—6. Sects.

I. THE boundaries of the church were extended in the East during the sixth century, over a number of heathen tribes who dwelt in the neighbourhood of the Black Sea. Ethelbert, king of Kent in Britain, with his Anglo-Saxons, was converted to Christianity near the close of this century, by means of one Augustine, at the head of forty Benedictine monks, sent over by Gregory the Great for this purpose. Augustine established the See of Canterbury, and was ordained *archbishop* and *primate* of all England. Several barbarous tribes of Germany are said to have embraced Christianity in this century; and many Jews in Gaul and Spain submitted to be baptized, through the influence, either of rewards offered, or punishments threatened them. But the conversions of this century were little more than receiving the rite of baptism, assuming the name of Christian, and making some little change in the external form of their heathen worship, in order to accommodate it to Christianity. Heathen temples were changed into Christian churches, and were purified and consecrated with holy water; and the people were only required to worship the images of Christ and

of holy men, instead of those of their idol gods, and, for the most part, with the same ceremonies. The religion of the heart seems scarcely to have been thought of.

Christians suffered severe persecution this century under Chosroes, king of Persia. The ancient Britons, who were Christians, suffered every kind of calamity from their conquerors, the Anglo-Saxons; by whom they were driven from their territory, and shut up among the mountains of Wales and Cornwall. Over the rest of England, until near the end of this century, heathenism reigned; and the churches were demolished, or converted into idolatrous temples. The Huns also made incursions upon Thrace and Greece, about the middle of the century, and treated the Christians with great cruelty.

In the constitution of the church, there was no important change in this century. The bishops of Rome and Constantinople, who were regarded as standing at the head of the whole church, were incessantly contending for priority, and about the extent of their territories and jurisdiction. John, bishop of Constantinople, seems first to have assumed the title of universal bishop, about A. D. 587. This greatly incensed the bishop of Rome; and Gregory the Great maintained that it was *profane, antichristian, and infernal*, by whomsoever assumed. The wealth and privileges of the clergy continued to increase, and in the same proportion, their luxury and other vices. Laws were enacted forbidding drunkenness, fortune-telling, simony, concubinage, perjury, usury, and gaudy dress in the clergy. Near the close of the last century, a dreadful contest arose between Symmachus and Laurentius, each claiming to be

July elected pontiff of Rome. They charged one another with the grossest crimes. This dispute, prosecuted on both sides in the most violent manner, filled Rome with war and bloodshed for many years; and was at last settled by an appeal to Theodoric, the Arian king of the Goths at Ravenna.

II. The sixth century in regard to literature, is almost a blank. What little learning remained, was chiefly found among the bishops and monks. To most of the churches called *Cathedrals*, schools were attached, where the bishop, or some one appointed by him, instructed the youth in the seven liberal arts; namely, Grammar, Rhetoric, Logic, Arithmetic, Music, Geometry, and Astronomy. In most of the monasteries were opened schools, in which such youth were taught as were devoted to the monastic life. Libraries were also collected in them, and the feeble of the monks, that were incapable of encountering severe labour, were employed in transcribing books. To these institutions therefore, injurious as they were in many respects, the world is chiefly indebted for the remains of ancient literature, that were preserved and handed down through the dark ages. Some bishops of the church were utterly opposed to the reading of heathen authors, as a horrible wickedness; and especially Gregory the Great, bishop of Rome, is said to have committed Livy's History to the flames, and to have caused the Capitoline Library at Rome to be burned. This same Gregory however, could expressly tolerate many pagan customs and heathenish rites.

III. The increase of *monkery* in this age, was very great every where. In the East, whole armies might have been enrolled, without any sen-



sible diminution of their numbers. In the West, this mode of life found patrons and followers, almost without number, in all the provinces. In Great Britain, one Congal influenced vast numbers to abandon active life and spend their days in solitude, according to a rule which he prescribed. His disciples filled Ireland, Gaul, Germany, Switzerland, and other countries. He is said to have ruled over three thousand monks, living in different monasteries and cells.

In the year 529, a new order of monks was established in the West, by St. Benedict, which in time absorbed all the others. His rule, which is still extant, is very strict; and the order, at first, seem to have been a virtuous, orderly, and useful people. They promoted literature, husbandry, agriculture, &c., and laboured with their own hands. But after they had acquired immense wealth, by the liberality of princes and pious individuals, they gave themselves up to luxury, idleness, and every vice; and were most active in promoting the power and authority of the Roman pontiffs.

The *writers* of this century, although numerous, were generally of an inferior grade. None of them rose above mediocrity, unless we make Boethius an exception, and therefore they need not be particularly mentioned.

IV. The *theology* of this century was greatly debased and corrupted, and partook largely of mysticism, superstition, and error. The controversial theologians of the East continued to darken and perplex the great truths of religion, by the most subtle distinctions, and the jargon of their philosophy. The mere externals of religion were *inculcated* upon the people, and that in a very

erroneous manner. Penance was enjoined instead of repentance; fasting, repeating prayers, and the like, instead of a holy life; great merit was attached to building churches, founding monasteries, and such like pious works; the clergy were held in high veneration, and empty ceremonies much admired. "Whoever wishes to gain more distinct information on this subject," says Mosheim, "need only read what occurs in the epistles and other writings of Gregory the Great, among others, respecting the worshipping of images and departed saints, the fire which purifies souls after death, the efficacy of good works, that is, of human prescriptions and devices for attaining salvation, the power of relics to remove defects both of soul and body, and other things of the like character. A man of sense cannot help smiling, at the generosity of the good Gregory in distributing his relics; but he must feel pity for the simple, stupid people, who could be persuaded that oil taken from lamps burning at the sepulchres of the martyrs, possessed uncommon virtues and efficacy, and added both holiness and security to its possessors."

They who undertook to be expositors of Scripture, scarcely deserve the name. Most of them followed Origen in despising the plain sense of Scripture; and, searching for allegories and moral precepts, by means of a roving imagination, deduced whatever they wished, from the sacred Oracles.

The disputes about Origen, and his philosophical corruptions of Christianity, were still kept up, or rather revived among the monks of Palestine. The doctrines *ascribed* to him, and entertained by his followers, (for it is rather uncertain what Origen himself held) were finally condemned by the

fifth general council, convened at Constantinople, by order of the emperor Justinian, A. D. 553. The errors ascribed to Origen are the following, with some others of like character. 1. That there is a pre-existent state of human souls. 2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state. 3. That the soul of Christ was united to the Word before his incarnation. 4. That at the resurrection of the dead, we shall be clothed with ethereal bodies. 5. That after long periods of time, the damned shall be released from their torment, and restored to a new state of probation. 6. That the earth after its conflagration, shall become habitable again, and be the mansion of men and animals, and that, in eternal vicissitudes.

This council also decided the controversy respecting the *three chapters*, so called; which has been the cause of much contention and disturbance in the church. This appellation was given to three subjects of dispute; the first, respecting the character and writings of Theodorus, of Mopsuestia; the second, the writings of Theodoret of Cyrus, opposing the twelve *anathemas* that Cyril of Alexandria had published against Nestorius; the third, an epistle of Ibas of Edessa. These bishops had favoured the Nestorians; their writings were therefore condemned, and Theodorus, although dead, was pronounced a heretic, by this council. This was a pretty severe reflection upon the council of Chalcedon, which had sustained these men and their writings. It was therefore violently opposed by Vigilius, bishop of Rome. Here we seem to have one general council against another.

Another controversy broke out among the Greeks in the year 519 ; namely, whether it could be properly said that *one of the Trinity was crucified* and connected with this was another question ; whether it was proper to say that *Christ's person was compounded*. Such were the questions that disturbed the peace of the church in that age.

V. *Rites and ceremonies* continued to increase in proportion as piety and godliness declined ; for it is usual for those to make most of the forms of religion, who have least of its power. In the East, the Novatian and Eutychian controversies occasioned the introduction of many rites and forms, as marks of distinction between the different parties. In the West, Gregory the Great was remarkably fond of inventing and introducing new ceremonies. The multiplication of new ceremonies, gave rise to a new kind of science ; the object of which was to explain their use and meaning. Public worship was still performed in the vernacular language of each nation. Gregory the Great, established a new mode of administering the Lord's supper, magnificently and with splendid apparatus. But it was many ages before the other western churches could be prevailed upon to adopt this Romish form. He also introduced the responsive chant, and established a school for church music. Baptism was chiefly administered at the greater festivals ; viz : christmas, epiphany, easter, whitsuntide, and St. John the Baptist's day. Temples dedicated to the saints were exceedingly numerous, both in the East and in the West. They were built not merely for the accommodation of worshippers—for this they were not needed ; but the favour and patronage of the saints, were thought, in this way, to be secured to the provinces, cities



towns, and villages, in which their temples were erected and dedicated. The number of feast days almost equalled that of the churches. The feast of the purification of the Virgin Mary, seems to have taken place of the heathen *Lupercalia*; which, in some respects, it resembled.

VI. The old *sects* still subsisted in various places. The *Manicheans* were considerably numerous in Persia. In Gaul and Africa, the contentions between the Semi-Pelagians, and the followers of Augustine continued. The Donatists revived in Africa, under the Vandal government, until that kingdom was overturned, A. D. 534. From that time they declined, and became extinct before the end of this century; at least are not heard of afterwards. The Arians, in the beginning of this century, were triumphant in some parts of Asia, Africa, and Europe. Many Asiatic bishops favoured them; and the Vandals in Africa, the Goths in Italy, many of the Gauls, Suevi, Burgundians, and Spaniards, openly espoused their cause. But this prosperity of the Arians wholly terminated, when, under the auspices of Justinian, the Vandals were driven from Africa, and the Goths from Italy. The other kings of the West, who had espoused their cause, either by arguments, or some other means, were brought over to the orthodox faith. The Nestorians during this century, had numerous societies in all parts of Persia, in India,\* in Armenia,

\* The *Christians of St. Thomas* on the coast of Malabar are a branch of the Nestorians; who have existed down to the present day, almost without any connexion with any other part of the Christian church. They are said to retain

ly the features of their descent from the earliest Christian communities. They celebrate the *agapae*, (love feast;) portion *maidens* from the property of the church; and provide for the *poor*. Their ideas of the Lord's supper incline to those of the



Arabia, Syria, and elsewhere. The sect of the Monophysites, (that is, they who held to the *one nature* in Christ, and who veered to the opposite extreme from the Nestorians,) were also numerous in the East. About the middle of the century, this sect was greatly revived and strengthened, by the most indefatigable labour and perseverance of one Jacobus, an indigent monk, who travelled over all the East for this purpose. From him, as the second father of the sect, all the Monophysites in the East are called Jacobites. There were a number of mooted points, about which the Monophysites disagreed and disputed among themselves. Some said that the Divine nature had so insinuated itself into the body of Christ, from the very moment of his conception, that his body became changed in its nature so as to be *incorruptible*. Others held that the body of Christ was corruptible, but owing to the influence of the Divine nature, was never in fact corrupted. They disputed also whether the body of Christ was created or uncreated. Another discussion related to the degree of knowledge that pertained to the human nature of Christ—or rather, to Christ, as partaking of human nature. From the controversies with the Monophysites, arose the sect called Tritheists; because they held that there were in God, three numerically distinct natures or substances, all perfectly alike, and con-

Protestants; but in celebrating it, they use salt and oil. At the time of baptism, they anoint the body of the infant with oil. These two ceremonies, with that of the consecration of priests, are the only sacraments which they acknowledge. Their priests are distinguished by the tonsure, and are allowed to marry. Their churches contain, except the cross, no symbols nor pictures. They are in number about eighty thousand, and are under the *British government*, free from any ecclesiastical restraint.

nected by no common chain or vinculum. In matters of this sort, there has, in every age, been a strong propensity in man, to be wise *above what is written*; and this is the source of more than half the disputes, that in former, as well as in modern times, have rent and deformed the church.

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## CENTURY VII

1. Extension of Christianity.—2. Mohammedism.—3. Literature.—4. The Roman church receives the title of head of all the churches.—5. State of religion.—6. Sects.—7. Monothelites.

I. In the seventh century, Christianity continued to extend its influences, both in the East and in the West. The Nestorians in Persia, Syria, and India, laboured with great industry, to propagate Christianity among the barbarous and savage nations, inhabiting the deserts, and remotest shores of Asia. There is abundant evidence, that in this century there were many Christians in China, over whom, for several subsequent centuries, a *metropolitan* presided, sent out by the Nestorian patriarch. "It is the constant tradition of the Syrian Christians, that St. Thomas the apostle, made an excursion to China; and the Christians of Malabar celebrate the event in their ordinary worship; and their primate styled himself metropolitan of Hindostan and China, when the Portuguese first knew them."

In England, Ethelbert, king of Kent, had been converted to Christianity near the close of the last

centu. y. In the course of this century, the other six kings, forming the Saxon *Heptarchy*, came over, one after another, and Britain became entirely Christian. The conversion of these Saxon kings, seems to have been effected very much, by the influence of their Christian wives. Paulinus, in the year 627, is said to have baptized twelve thousand *Northumbrians* in one day, in the river Swale, near Richmond. "A great dispute arose about the *tonsure* of priests, (whether only a considerable spot, or the whole head, except a circular margin, should be shaved,) and about the time of holding Easter—those north of the Thames following the Irish or Gaelic ritual, and those south of it the Roman—a conference was held on these subjects, at Whitby, in the year 664. Here Osway, king of Northumberland, learning from the Romish party, that St. Peter had the keys of the kingdom of heaven, and that the other party could not deny that fact, declared he would not offend St. Peter, lest when he arrived at the gates of heaven, he should find that the door-keeper would not open to him. This wise thought decided the question with the majority." Columbanus, St. Gall, St. Kilian, and other zealous missionaries, extended Christianity among the tribes of Germany, Switzerland, Denmark, &c. that were still pagans. The Jews in many places, were cruelly treated, and often reluctantly compelled to receive baptism, and to make an outward profession of their belief in Christ.

II. Christianity did not suffer much persecution in this century; but a new and most powerful enemy started up in Arabia, A. D. 612, in the person of *Mohammed*. He professed to be the *prophet of God*, sent to overthrow all polytheism; and also to

purge and reform, first, the religion of the Arabs, and next, those of the Jews and Christians. Mohammed at first treated Christians with mildness, but afterwards with great cruelty. This extraordinary delusion was propagated with great rapidity, and to great extent; and exists down to the present day, over an extent of country, perhaps not less than Christendom itself. "The causes of the rapid propagation of this new religion among so many nations, are not difficult to be discovered. In the first place, the terror of arms, which Mohammed and his successors carried with great success into different countries, compelled vast multitudes to receive his law. In the next place, his law itself was admirably adapted to the natural dispositions of men, and especially to the manners, the opinions, and the vices prevalent among the people of the East; for it was extremely simple, proposing very few things to be believed; nor did it enjoin many and difficult duties to be performed, or such as laid severe restraints on the propensities of men. Moreover, the consummate ignorance, which characterized, for the most part, the Arabians, the Syrians, the Persians, and other nations of the East, gave a bold and eloquent man ready access to the minds of immense multitudes. We may add, that the virulent contests among the Christians, Greeks, Nestorians, Eutychians, and Monophysites, which filled a large part of the East with carnage and horrible crimes, rendered their religion odious in the eyes of many. And the Monophysites and Nestorians, whom the Greeks oppressed most grievously, rendered assistance to the Arabians, and thus facilitated their conquest of *some provinces*. Other causes will suggest themselves to those who consider attentively the state



of the world, and the character of the Moham-medan religion."

III. Learning, in this age, was at a very low ebb, and philosophy almost extinct; especially in the West. What little learning still existed, was confined chiefly to the cloisters of the monks. The laws forbade any one to be made an abbot, unless he had some learning; and the monks were required to devote some portion of every day to reading. It was rare to find any one among the bishops, who was capable of composing his own discourses. They contented themselves for the most part, with garbled extracts from Augustine, Gregory, and others. One exception there was, in Theodorus, a Cilician, who, in 668, was made bishop of Canterbury. He was a man of learning, and gave an impulse to the cause of letters among the Anglo-Saxon clergy. He introduced a fine library of Latin and Greek works into England. The writers of this century are of very inferior character, and need not be mentioned. Few undertook to interpret Scripture; and they, with very little success. Books on practical religion were chiefly filled up with legends of saints, calculated only to cherish superstition.

IV. The contest for pre-eminence between the prelates of Rome and Constantinople, was still kept up. The pontiff of Rome, Boniface III. obtained a decree from the tyrant Phocas, who had seized upon the imperial crown, after the murder of the emperor Mauritius, "that the Romish church, the apostolic seat of the blessed apostle Peter, should be the head of all the churches." The Roman pontiffs struggled hard, by every means in their power, to increase and extend their authority; but *as yet it was far from being universally acknow-*



labeled and submitted to. The time had not yet come, when the pope might set up kings, and depose them at his pleasure.

V. The degeneracy of the clergy was very great; and unceasing quarrels existed in many places, between the bishops and the monks. The latter appealed to the pontiff of Rome, who readily took them under his care, and gradually exempted them from the jurisdiction of the bishops. They in turn defended the interest of the pontiff, as if it were their own. The monks, in the meantime, from the favour of the pontiffs, and their show of fictitious piety, were every where greatly increased, and especially among the Latins. Parents eagerly consecrated their children to God, with good portions of their property made over to the monasteries. They who had been guilty of great crimes, hoped to make atonement for them, by making over their property to some company of monks; and immense numbers, impelled by superstition, robbed their heirs of their richest possessions, in order to render God propitious to them through the prayers of the monks.

“ During this century, true religion lay buried under a mass of senseless superstitions; and was unable to raise her head. The earlier Christians had worshipped only God, and his Son; but those called Christians in this age, worshipped the wood of a cross, the images of holy men, and bones of dubious origin. The early Christians placed heaven and hell before the view of men; these latter depicted a certain fire prepared to burn off the imperfections of the soul. The former taught that Christ had made expiation for the sins of men, by *his death and blood* the latter seemed to inculcate that the gates of heaven would be closed

against none who should enrich the clergy or the church with their donations. The former were studious to maintain a holy simplicity, and to follow a pure and chaste piety; the latter placed the substance of religion in external rites and bodily exercises. Did any one hesitate to believe? Two irrefragable arguments were at hand; the *authority of the church*, and *miracles*; for the working of which, in these times of ignorance, but a moderate share of dexterity was requisite."

We may form a tolerably definite idea of the piety of this age, by observing in what it was made to consist, by one who, at the time, was even more celebrated for his sanctity, than honoured for his ecclesiastical dignity. St. Eloi, bishop of Noyon, in France, thus defines the "good Christian."—"He is a good Christian, who trusts in no phylacteries, or subtle inventions of the devil. He, I say, is a good Christian, who washes the feet of his guests, and loves them as if his dearest relatives; who according to his means, gives alms to the poor; who comes often to church, and brings his offering to be laid on the altar of God; who tastes not of his produce till he has first offered some of it to God; who uses not deceitful weights and double measures; who does not lend his money for usury; who both lives chastely himself, and teaches his children and neighbours to live chastely and in the fear of God; . . . . finally, who commits to memory, the Creed and the Lord's Prayer, and teaches the same to his sons and daughters. He who is such, is without doubt a true Christian. . . . But that you may be true Christians, both think of the precepts of Christ continually in your mind, and obey them in your conduct. Redeem your souls from punishment,

while you have the means in your power. Give alms according to your ability, maintain peace and charity, reconcile those who are at variance, avoid lying, dread perjury, give no false testimony, commit no theft, present offerings and tithes to the churches, bring candles to the holy places according to your wealth, remember the Creed and the Lord's Prayer, and teach them to your children. . . Come often, also, to church, humbly beg the intercessions of the saints, from reverence for the resurrection of Christ, keep the Lord's day without any servile work, observe the Saints' days with pious affection, &c. Which if you shall do, you will come with confidence, in the day of judgment, before the bar of the eternal Judge, and say : Give, Lord, for we have given ; have mercy, for we have shown mercy ; we have done what thou hast commanded, perform what thou hast promised."—The serious reader will notice, that, in this full length portrait of a true Christian, the inventions of men are put on a level with the commandments of God ; and that the only ground on which sinners can be justified before God being overlooked, they are sent to the bar of final judgment, depending on their own works.

Rites and ceremonies still increased. To the festivals already oppressively numerous, was added a day consecrated to the *wood of the cross*, on which the Saviour was crucified. This was done A. D. 631, when the emperor Heraclius vanquished the Persians, and recovered the *real cross*, (so called) which Cosroes their king had carried off fourteen years before. The Pantheon at Rome was obtained by gift, and consecrated by Boniface to the Virgin Mary, and all the martyrs ; as it had before been sacred to all the Gods, and particular

ly to Cybele ; and the feast of *All Saints* was instituted. Churches were invested with those rights of *asylum*, which afforded villains an opportunity to commit crimes without much danger ; and which led, in the West, to the most shocking disorders. The art of ornamenting churches magnificently, was cultivated with great diligence by Honorius.

VI. Many of the ancient sects, although repressed by the imperial laws, still existed, and sometimes revived. The Nestorians and Monophysites enjoyed protection and encouragement under the government of the Saracens, who had made themselves masters of a great part of the East. The Greeks during this century, were engaged in a fierce contest with the Paulicians, who inhabited Armenia and the adjacent countries, and were considered as a branch of the Manichæans. There is every reason, however, to believe that they were not Manichæans, but pious *witnesses of the truth*, who protested against the unsound doctrines, the superstition, and the prelacy which had ther gained so general an establishment in the church. The statements of their enemies to the contrary have been too generally believed and adopted. They were probably called *Paulicians*, on account of their great attachment to the epistles of the apostle Paul. They were assailed, not only with arguments ; but more effectually with arms and legal enactments. In Italy, the Lombards preferred the opinions of the Arians, to the doctrines of the Nicene creed. In Gaul and in England, the Pelagian and Semi-Pelagian controversies still produced some dispute.

VII. Amongst the Greeks, there arose, in the



yea. 630, a new sect, called Monothelites, which soon produced very great commotions. It grew out of an attempt of the emperor Heraclius to restore the Monophysites to the communion of the church. They had suggested that if the Greeks would admit and profess, that in Jesus Christ, after the union of the two natures, there was *but one will*, and *one voluntary action*, there might be a reconciliation. This doctrine, Sergius, patriarch of Constantinople, and Cyrus, bishop of Alexandria, decided, might be held, without prejudice to the truth, or to the council of Chalcedon. And this opinion was confirmed by a solemn decree of a council held by Cyrus of Alexandria. When Honorius, pontiff of Rome, was afterwards applied to on the subject by Sergius, he decided that those held sound doctrine who taught, that there was *one will* and *one operation* in Christ. This doctrine was violently opposed by Sophronius, first a monk, and afterwards patriarch of Jerusalem. After much contention and disturbance, a general council was assembled at Constantinople, A. D. 680, called the sixth œcumenical council; in which the Monothelites, and among them Honorius, pontiff of Rome, were condemned as heretics; and the doctrine of *two wills*, a human and a divine, and *two kinds of voluntary acts* in Christ, was defined and established. It seems that the infallibility of the Pope was not yet thought of, as this council so unceremoniously condemned him as a heretic. The doctrine of the Monothelites, condemned and exploded by the Council of Constantinople, found a place of refuge among the Mardaites, a people who inhabited the mountains of Libanus, and Antilibanus; and who about the conclusion of this century, received the



name of Maronites, from John Maro, their first bishop, a name which they still retain. In 692, another council was held at Constantinople, in which were decreed one hundred and two canons, on various subjects relating to external worship, the government of the church, &c. Some of these canons were opposed to the opinions and customs of the Romish church : the Roman pontiffs therefore refused to approve the council as a whole, or to rank it among the *general* councils, although they have deemed the greater part of its canons to be excellent.



## CENTURY VIII.

1. Extension and sufferings of the church.—2. Increase of corruptions and power among the clergy.—3. State of religion —4. Literature —5. Controversies.

I. THE Nestorians in the East continued, during the eighth century, to extend the influences of Christianity among the Scythians and Tartars, inhabiting the shores of the Caspian Sea. A Nestorian missionary by the name of Subchal, travelled further East, and spread the gospel extensively in Tartary, Cathai, and China. In the West, by the active and persevering labours of Boniface, who has obtained the title of the *apostle of Germany*, churches were established extensively among the Thuringians, Hessians, and Friesland-ers ; by the latter of whom, he was finally murdered, together with fifty other clergymen, who

attended him; (A. D. 755.) Boniface possessed great zeal and activity, and perhaps true piety; but strongly tinctured with the errors of those times—excessive attachment to monkery, superstitious regard for the externals of religion, and devotion to the power and authority of the Roman pontiff. Corbinian, a French Benedictine monk; Pirmin, also a French monk; and Lebwin, an Englishman; with many others of less note, laboured with zeal, and with more or less success, to establish Christianity among other nations of Germany that were still heathen. Corbinian obtained remarkable fame, by his marvellous sanctity, and numerous miracles. The Saxons and Huns, who were less yielding to the influence of missionaries that were sent among them, were more effectually brought over to submit to baptism, by the arms of Charlemagne. With all due zeal, he assailed them with the sword, with rewards and punishments, the legitimate arguments of kings, until, being humbled and exhausted, they thought it better to become Christians, than to be slaves. One law, well calculated, we may suppose, to accomplish its object, was in these words. *If any person of the Saxon race, shall contemptuously refuse to come to baptism, and shall resolve to continue a heathen, let him be put to death.* For these achievements of Charlemagne, in behalf of Christianity, the gratitude of posterity decreed him the honours of a *saint*.

The following are curious specimens of the miracles of this age. “In the life of St. Winnoek, it is stated as a miracle, that his mill, when he let go of it, to say his prayers, would turn itself. And when an inquisitive monk looked through a crevice, to see the wonder, he was struck blind for his pre-

sumption. The biographer of St. Pardulphus, makes a child's cradle to rock day after day, without hands; while, if touched, it would stop, and remain immovable. In the life of St. Guthlack, of Croyland, while the saint was praying, at his vigils, a vast number of devils entered his cell, rising out of the ground, and issuing from crevices. These bound the saint fast, dragged him through hedges and briers, lifted him up from the earth, and carried him to the mouth of hell, where he saw all the torments of the damned. But while they were threatening to confine him there, St Bartholomew appeared in glory to him; the devils were affrighted; and he was conducted back to his cell, by his celestial deliverer. These are only a few, among scores of others, which might be adduced."

In this century, the church suffered very severely both in the East, and in the West, from the Saracens. The Greek empire, greatly weakened by internal dissensions, was not able to withstand this warlike people, who overran the fairest portions of Asia and Africa, and in many places, wholly exterminated the Christian faith. In the year 714, the Saracens passed over from Africa into Spain, and routed the army of Roderic, king of the Spanish Goths, and subdued the greater part of that country. Thus was the kingdom of the West Goths in Spain, wholly exterminated by this ferocious people, after it had stood more than three centuries. And even France and Italy suffered from the frequent invasions of these fierce and victorious propagators of the Mohammedan faith. The Christians of Germany often suffered from the neighbouring tribes that still remained *pagan*. About the middle of this century

a new enemy to Christianity appeared, still more savage and cruel than the Saracens ; namely, the *Turks*. They were a tribe of the *Tartars*, a rough and uncivilized race, who, issuing from the narrow passes of Caucasus, burst upon Colchis, Iberia, and Albania, and thence proceeding to Armenia, first subdued the Saracens, and afterwards the Greeks.

II. The degeneracy and vices of the clergy of this age may be inferred from the laws enacted against them by Carloman, Pepin, and especially Charlemagne. These laws forbid clergymen's loaning money at twelve per cent. interest—haunting taverns—practising magic—receiving bribes to ordain improper persons : bishops, abbots, and abbesses, were forbidden to keep packs of hounds, or hawks and falcons. Laws were also enacted against clerical drunkenness, concubinage, and profane swearing. Notwithstanding their vices, the clergy were held in very great veneration, particularly in the West. Before they embraced Christianity, these nations were under the control of their priests, and dared not attempt any thing important, either civil or military, without their concurrence. These prerogatives, therefore, when they became Christian, they readily transferred to the bishops and ministers of their new religion ; and the Christian prelates and clergy, craftily and eagerly seized and appropriated to themselves these rights. Hence originated the monstrous authority of the priesthood in the European churches, which was always much greater than in the East.

“ To the honours and prerogatives enjoyed by the bishops and priests, with the concurrence of the people of the West, were added, during this



period, immense wealth and riches. The churches, monasteries, and bishops had before been well supplied with goods and revenues ; but in this century, there arose a new and most convenient method of acquiring for them greater riches, and of amplifying them forever. Suddenly, by whose instigation is not known, the idea became universally prevalent, that the punishment for sin, which God threatens to inflict, may be bought off by liberal gifts to God, to the saints, to the temples, and to the ministers of God and of glorified saints. This opinion being every where admitted, the rich and the prosperous, whose lives were now most flagitious, conferred their wealth, (which they had received by inheritance, or wrested from others by violence and war, according to the customs of the age,) upon the glorified saints, their ministers, and the guardians of their temples, most bountifully, for religious uses ; in order to avoid the very irksome penances,\* which were enjoined upon them by the priests, and yet be secure against the evils that threatened to overtake them after death. This was the principal source of those immense treasures, which from this century onward, through all the subsequent ages, flowed in upon the clergy, the churches, and the monasteries."

Princes and noblemen made over to the church, not merely private possessions, but public property—royal domains—whole provinces, cities, and castles ; with all the rights of sovereignty. Thus the persons, whose business it was to teach contempt of the world, unexpectedly became *Dukes*,

\* The penances imposed by the priests of those times upon those who confessed their sins to them, were such as, long and severe fasts, tortures of the body, frequent and long continued prayers, pilgrimages to the tombs of the saints, and the like



*Counts, Marquises, Judges, Legislators, sovereign Lords*; and not only administered justice to citizens, but even marched to war, at the head of their own armies. These gifts to the church were commonly called *the price of sins*; and were said to be given, for the redemption of their souls, and for the purchase of the soul.

This great aggrandizement of the clergy in the West, commenced with their head, the Roman pontiff, and thence extended to the inferior bishops, priests, and fraternities of monks. In the year 755, Pepin, king of the Franks, at the solicitation of pope Stephen II. marched with an army into Italy, conquered Aistulphus, king of the Lombards, who had laid siege to Rome, wrested from him the Exarchate of Ravenna, and the Pentapolis, and with amazing liberality, bestowed them upon St. Peter and his church; thereby constituting the pope a *prince and civil ruler*, as well as spiritual head of the church. This grant, Charlemagne, the son and successor of Pepin, in 774, confirmed and enlarged. Pepin's motive, in making this liberal grant to St. Peter, was, as appears from numerous testimonies, to make atonement for his sins, especially the great sin he had committed, in conspiring against his master, Childeric, and seizing upon his crown.—From this time when the pope became a temporal prince, some date the beginning of the reign of Antichrist; others, from the year 606, when by the decree of the tyrant Phocas, the church of Rome was declared to be the first, (not in dominion, but) in rank and dignity, of all the churches.—The pope, however, was not yet regarded as head over all the kings of the earth. On the contrary, the right of appointing and creating the Roman pontiffs, was, by Hadrian

I., in a council at Rome, conferred on Charlemagne, and his successors. Emperors and kings had the right of calling councils and presiding in them; nor could the decrees of a council have the force of laws, unless they were confirmed and ratified by the reigning sovereign.

The total corruption of the whole sacred order, produced in the West, a new species of priests, called *canons*, who were an intermediate class between the monks, or *regular clergy*, as they were called, and the *secular priests*. They lived together, ate at the same table, and adopted, in part, the mode of life of the monks; but did not take any vows upon themselves.

III. The religion of this age consisted almost wholly in external forms and ceremonies. More solicitude, for the most part, was manifested for multiplying and regulating those, than for correcting the vices of men, and removing their ignorance and impiety. The mode of celebrating the Lord's supper, which was considered the most important part of the worship of God, was protracted to a great length, and deformed by the addition of various regulations. The superstitions of the age, in regard to this ordinance, may be seen from the following decisions of Pope Gregory III. "If any one, through negligence, destroy the eucharist, i.e. the sacrifice, let him do penance one year, or three Quadragesimas. If he let it fall on the ground, carelessly, he must sing fifty Psalms. Whoever neglects to take care of the sacrifice, so that worms get into it, or it lose its colour or taste, must do penance twenty or thirty days; and the sacrifice must be burned in the fire. Whoever turns up the cup at the close of the solemnity of the mass, must do penance forty days. If a drop from the

cup should fall on the altar, the minister must suck up the drop, and do penance three days ; and the linen cloth, which the drop touched, must be washed three times over the cup, and the water in which it is washed, be cast into the fire." Charlemagne made some attempt to restrain these growing superstitions, but did not effect much.

The fundamentals of the Christian faith were indeed still taught, both by the Latin and Greek writers, but with great mixture of error.—The efficacy of the merits of the Saviour was acknowledged, and yet tacitly depreciated by teaching that man can appease God, either by undergoing voluntary punishments, or by offering him gifts and presents ; and by laying great stress upon the works and merits of holy men, and especially of the Virgin Mary. "The whole of religion or piety consisted, in this and some subsequent centuries, in founding, enriching, embellishing and enlarging, churches and chapels ; in hunting after, and venerating, the relics of holy men ; in securing the patronage of deceased saints with God, by gifts and superstitious rites and ceremonies ; in worshipping the images and statues of saints ; and in performing pilgrimages to holy places, especially to Palestine ; and in other similar practices."

IV. The little learning that still remained in this age of darkness, was confined chiefly to the priests and monks. The former were required at their ordination, to be able to read, to sing, and to repeat the Lord's Prayer, the Creed, and Psalter, and to ascertain the feast days. Those among the Latins that distinguished themselves in any measure by their learning, were chiefly Britons and Irishmen. Charlemagne patronized learning, and used considerable exertions to promote it.

Few writers of this century, deserve any particular mention. The most distinguished of the Greeks, was John Damascenus, a man of respectable talents, and of some eloquence. Of the Latins, among the best was Charlemagne. He was not only a great general and statesman, but also a good scholar, and a great promoter of learning. He understood Latin and Greek, was well read in civil history, and was no contemptible theologian. He published a collection of Edicts, and four books against image-worship. Bede, commonly called the *venerable Bede*, was an Englishman of great learning for the times. He wrote, among other things, an Ecclesiastical History of Great Britain from the invasion of Julius Cæsar to the year 731. Alcuin, also an Englishman,—as an orator, poet, philosopher, and theologian, was, perhaps, the most distinguished man of his age. His writings consist chiefly of expositions of the Scriptures, letters and treatises on theology and science.

V. The greatest controversy that disturbed the peace of the church in this age, related to the worship of sacred images. The controversy originated in Greece, and thence spread over the East, and the West, producing great harm both to church and state. The contest against images was chiefly sustained by the Greek emperors, first, Leo, the Isaurian, and after him, Constantine, his son. Leo issued an edict, in the year 726, commanding all images of saints, with the exception of that of Christ upon the cross, to be removed out of the churches, and the worship of them to be wholly discontinued and abrogated. This gave great offence, and produced a civil war; for the people, either spontaneously, or being instructed by the *priests and monks*, to whom the images were a



source of gain, regarded the emperor as an apostate from the true religion ; and that therefore they were freed from their oath of allegiance. In Italy, the Roman pontiffs, Gregory II. and Gregory III. were the principal supporters of image worship, and authors of the revolt. The former did not hesitate to say, that, in his view, the emperor had rendered himself unworthy of the name and privileges of a true Christian. In this dispute the Roman pontiffs lost a large portion of their territory, which was annexed by the emperor, to the see of Constantinople. Constantine, the son and successor of Leo, called a council that met at Constantinople in the year 754, to examine and decide this distressing controversy. By the Greeks, this is called the *seventh general council*. It was composed of three hundred and thirty-eight bishops, a greater number than had ever before been assembled in any council. They decided that all worship of images was contrary to the Scriptures, and to the sense of the church, in the purest ages ; that it was idolatry, and forbidden by the second commandment. They also maintained that the use of images in churches, and places of worship, was a custom borrowed from the pagans ; that it was of dangerous tendency, and ought to be abolished. But all this did not end the controversy. Irene, a wicked woman, who had murdered her husband, Leo IV. and usurped the government, was a favourer of image worship. She therefore, in league with the Roman pontiff Hadrian, assembled a council at Nice, in Bithynia, in the year 786, called the second Nicene council.—“ Here, the laws of the Emperors, together with the decrees of the council of Constantinople, were abrogated ; and penalties were denounced against those who should maintain,



that worship and adoration were to be given only to God." In these controversies, the Britons, Germans, and French, took a middle ground. They held that images should be retained in the churches; but that religious worship could not be offered to them, without dishonouring the Supreme Being. Charlemagne, therefore, in the year 794, assembled a council of three hundred bishops, at Frankfort on the Maine. This council forbade the worship of images. The western bishops, with their emperor, had not yet learned to yield implicit submission to the Roman pontiff.

Another subject of contention arose in this century, viz: respecting the *procession of the Holy Spirit*. This was still more warmly agitated in the following century, and accelerated the separation of the eastern and western churches.

The ancient sects, the Arians, Manichæans, Marcionites, Nestorians, Monophysites, and Monothelites, still existed, and even revived, in many parts of the East. Considerable disturbance was produced in the West, near the close of this century, by Felix, bishop of Urgel in Spain. He held that *Christ, as God, was by nature, and truly, the Son of God; but as man, he was the Son of God, only in name, and by adoption*. This was thought to savour of the Nestorian error, of two natures in Christ; he was required to revoke his opinions, which he ostensibly did. His followers were called *Adoptionists*.

## CENTURY IX.

1. The Church still extended in the West.—2. Saracens and Normans.—3. Ignorance and corrupt lives of the clergy.—4. Pope Joanna.—5. Power and profligacy of the Pontiffs.—6. Monkery.—7. Relics.—8. Learning and theology.—9. Controversies.—10. Grace and Predestination.—11. Contests between the pontiffs of Rome and Constantinople.—12. Rites and ceremonies.—13. Ancient sects.

I. IN the ninth century, Christianity continued to spread among the nations of Europe. Charlemagne, until his death, A. D. 814, omitted no means which he deemed requisite, to propagate and establish Christianity among the Huns, Saxons, Frieslanders, and others. The means employed, however, it is to be regretted, were not always justifiable. Rewards and promises, and sometimes force, were employed. Some presbyters sent into Carinthia, in lower Pannonia, adopted the following expedient, which was very successful. They allowed Christian slaves to sit at table with them, while their pagan masters had to eat their bread and meat without the doors, and had to drink out of black cups, whereas the servants drank from gilded cups. For the presbyters told the masters—"You unbaptized persons are not worthy to eat with those that are baptized." Lewis the Meek, the son and successor of Charlemagne, was not less zealous in propagating Christianity, than his father. By him missionaries were sent into Denmark and Sweden,

who laboured with much success. Missionaries were also sent from Constantinople, by the empress Theodora, who taught the Mœsians, Bulgarians, and Gazari, and afterwards the Bohemians and Moravians, to renounce their false gods, and embrace Christ. The Greek emperor Basil, influenced the warlike Russians, by presents and other means, when he had made a peace with them, to admit Christian teachers, and an archbishop among them, which was the commencement of Christianity in that country. The missionaries that went among the heathen in this age, are said to have been men of more piety and virtue, for the most part, than those who undertook the conversion of the pagans in the preceding century. Yet the religion which they inculcated, was far from that simple rule of truth and holiness, which the apostles taught, and was adulterated by many human additions. Among the nations which they converted, too many relics of the old superstitions were suffered to remain. This, as we have seen, had been the principal source of the corruption of Christianity, down from the apostles' times; and in this way, indeed, it came finally, in its external rites and forms, and too often in its spirit also, to resemble much more those systems of paganism, to which it succeeded, than that pure, simple system of faith and worship, inculcated by Christ and his apostles.

II. In Asia, Africa, Spain, and even Italy, the Christians suffered much in this century from the Saracens. Many renounced Christianity and embraced the religion of their conquerors, for the sake of peace; and they who did not, sunk into very great ignorance and indifference, retaining almost *nothing* of Christianity, except the name,

and a few religious rites. The Normans, a fierce and barbarous people, inhabiting the shores of the Baltic, in Denmark, Norway, and Sweden, had long practised piracy along the coasts of the German and Gallic oceans. But in this century, they became much more bold, and made frequent incursions into Germany, Britain, Friesland, and especially France, plundering and devastating with fire and sword wherever they came. These inroads they extended sometimes as far as Spain, and even Italy. They destroyed and plundered many churches and monasteries in all these countries. For in these places were deposited large treasures, partly belonging to the establishments, and partly deposited there for safe keeping.

III. There is a general complaint by the historians of this age, of the ignorance and ungodly lives of the clergy and monks. Such was the ignorance of the clergy in many places, that few of them were able to read or write, or to express their thoughts with accuracy and precision. In the council of Pavia, A. D. 850, bishops were forbidden to keep hounds and horses for hunting; or to have superfluous trains of horses and mules, and gaudy dresses, for vain display. The council of Aix-la-Chapelle, A. D. 836, forbade bishops getting drunk. They complain that some neglected their charges, and travelled here and there, not from necessity, but to gratify their avarice or love of pleasure. Of the presbyters, and inferior clergy, they complain that they kept women in their houses, to the scandal of the ministry, notwithstanding the attempts of former councils and princes to remove the evil. Also, that presbyters turn *bailliffs*, frequent taverns, pursue filthy lucre, practise usury, conduct shamefully and lewdly in the



houses the visit, and do not blush to indulge in revelry and drunkenness. They say of the nunneries, that in some places, they seemed to be rather brothels than monasteries. The council of Mentz, A. D. 888, decreed that the clergy be wholly forbidden to have females resident in their houses.

Various causes operated to produce this ignorant and degraded state of the clergy ; among others, such as the following—the calamities of the times, occasioned by the incursions and depredations of the plundering Normans, and the perpetual wars between Lewis the Meek, and his sons and posterity ; the gross ignorance of the nobility, and the vast wealth possessed by the churches and monasteries. If the son of a high nobleman wanted energy and talent necessary to qualify him for other employments, an elevated place was sought for him among the dignitaries of the church. The *patrons* of churches, not wishing to have their own vices reprov'd and exposed, gave the preference to weak, ignorant, and inefficient men, for parish ministers, and guardians of the souls of men. The bishops and heads of the monasteries, held much real or landed estate, by feudal tenure ; and therefore, whenever a war broke out, they were summoned to the field with the quota of soldiers which they were bound to furnish to their sovereigns.

IV. Between Leo IV. who died, A. D. 855, and Benedict III., a woman, it is said, who concealed her sex, and assumed the name of *John*, made good her way to the pontifical throne by her learning and genius, and governed the church for more than two years, with reputation. The truth of this story has been much disputed ; and both sides of the *questior* have had many and able advocates.



"During the five subsequent centuries," says Dr. Mosheim, "the witnesses to this extraordinary event are without number; nor did any one prior to the reformation by Luther, regard the thing as either incredible, or disgraceful to the church. But in the seventeenth century, learned men, not only among the Roman Catholics, but others also, exerted all the powers of their ingenuity, both to invalidate the testimony, on which the truth of the story rests, and to confute it by an accurate computation of dates. But there still are very learned men, who, while they concede that much falsehood is mixed with the truth, maintain that the controversy is not wholly settled. Something must necessarily have taken place at Rome, to give rise to this most uniform report of so many ages; but what it was that occurred, does not yet appear."

V. The Roman pontiffs were elected by the vote of the whole body of the clergy and people of Rome; but the emperors must approve of their appointment before they were consecrated. Few of those who were raised to that high office, in this century, can be commended for their learning, wisdom, or virtue; on the contrary, most of them, by their numerous vices, their arrogance, and lust of power, have entailed disgrace upon their memory.

The vices, and general profligacy of the Roman pontiffs did not, however, in these unhappy times, prevent the increase of their power and authority, both in church and state. They took advantage of the violent contests that arose among the descendants of Charlemagne, to increase their political influence. They began to inculcate the doctrine, that in religious matters their authority was *supreme*—"That the bishop of Rome was consti-

tuted, by Jesus Christ, a legislator, and judge over the whole church, and therefore, that other bishops derived all their authority solely from him ; and that councils could decide nothing, without his direction and approbation." To support this high claim, there was need of ancient documents and records, by which it might be defended against the assaults of opposers. These were soon forged and furnished, in sufficient number, by the monks. The decrees of Councils, never before heard of, were now discovered ; by which the universal supremacy of the pope was established from the earliest times. The French bishops made vigorous opposition to these forgeries ; but they were put down by the pertinacity of the Roman pontiffs. And these latter did not fail to improve them, to the overthrow of the ancient system of church government, the weakening of the authority of bishops, the increase of their own revenues and emoluments, and the abridging of the prerogatives of kings and princes ; of which the history of subsequent centuries will furnish sufficient proof.

VI. *Monkery* in this age, was in the highest repute. Many examples occurred, during this century, in Italy, France, Spain and Germany, of kings, and dukes, and counts, abandoning their honours and their wealth, and voluntarily retiring to monasteries, to devote themselves to the service of God. And many, who in their lifetime, could not consent to abandon society, would yet demand the monastic garb, when dying, and actually put it on before they left the world ; that they might enjoy the prayers, and spiritual succour of this blessed fraternity. Such was the estimation in which they were held, that abbots and monks

were often employed by emperors and kings, to perform the functions of ambassadors, commissioners, judges, and ministers of state. Yet they who conferred such honours upon monks, and the monastic life, did not deny that most of that class lived vicious lives. Lewis the Meek, especially, made efforts to reform them, and to bring them back to a strict observance of their monastic rules. He employed one Benedict, a man distinguished for piety and the fear of God, to reform the monasteries, first in Aquitaine, and then throughout the kingdom of France. He laboured faithfully in this way, and succeeded in banishing the greater vices, and introducing a stricter and more uniform discipline among them; but from various causes, it gradually declined again, so that in a little while, it was no better than before.

VII. *Relics*, in this age, were in great repute, and were sought with great diligence. Many made long journeys to the East in order to procure them. Nor did they return empty. The crafty Greeks always found means to furnish them with spurious relics, in exchange for their genuine coin. These relics were regarded as possessing wonderful efficacy in protecting from dangers, sickness, &c., and especially against the assaults of malignant spirits; so that scarcely any one ventured to be without something of the kind. Great reliance too was placed upon the patronage of the saints. Without the patronage of some glorified saint, they believed that they should never be able to find God propitious to them. Each separate church, therefore, and almost every individual person, sought for some particular and appropriate patron. New tutelar saints, therefore, were

created almost every day. And in order that there might be enough to supply the wants of the people, the monks wrote the lives of many that never lived.

VIII. Learning in the ninth century, was in a very low and languishing state. In the East, there were some who distinguished themselves for their learning, particularly Photius, patriarch of Constantinople. The Arabians, or Saracens, began in this century to cultivate the sciences extensively. Charlemagne and his successors, Lewis the Meek, and Charles the Bald, patronized learning and learned men; and established schools in many places for the instruction of the youth. In England, king Alfred the Great was a great cultivator and promoter of learning. He may be regarded as the founder of the University of Oxford.

Few among the Greeks attempted to interpret the Scriptures; and the most of those who did, contented themselves with collecting passages from the writings of the ancient fathers, and attaching them to the declarations of the sacred volume. This species of exposition of Scripture, compiled from the writings of the fathers, were called *catenae*, or chains. Among the Latins, the interpreters of Scripture were far more numerous, than among the Greeks. Charlemagne, in the preceding century, had awakened an ardour for the study and exposition of the sacred volume. Some few of these were not without merit, but the most of them were either compilers from the fathers, or such as sought for mystical, recondite senses of Scripture. About the number of these senses, they were not agreed; some maintaining



that there were *three*, others, *four* or *five*, and others, *seven*. The doctrines of religion were established by *authority*, not of the Scriptures, but of the ancient fathers and councils. John Scotus Erigena, a distinguished scholar of the age, ventured to explain the doctrines of Christianity in a philosophical manner. But this met with general disapprobation; for the divines of that age would allow no place for reason and philosophy, in matters of religion. The *mystic theology*, that had been long in vogue in the East, became popular 'n the West in the ninth century, in consequence of the introduction of the works of Dionysius, and their translation into the Latin language.

IX. The controversy about the worship of images continued to be fiercely agitated among the Greeks, during a great part of this century. The emperors were generally opposed to the worship of images; while the bishops and especially the monks, were generally in favour of it. The emperor Leo, the Armenian, assembled a council at Constantinople, A. D. 814, in which the decrees of the Nicene council, held in the preceding century, in favour of image worship, were rescinded; but no penal laws were enacted against the worshippers of them. Michael, the Stammerer, the successor of Leo, attempted to pursue a mild and gentle course; but was compelled to depart from it, and to chastise the restless faction that served images, and especially the turbulent monks.—Among the uses made of their images were the following. “They lighted candles before them; burned incense to them; sung to their praise; made supplications to them; used them as sponsors for their baptized children; scraped off the *colours* from the pictures and mixed them with



the wine of the eucharist; and placed the bread of benediction in the hands of the images, in order to receive it as from them." The decisions of the Nicene council were re-established by a council held at Constantinople, A. D. 869, and image-worship was restored among the Greeks. Thus the cause of image-worship at last gained the victory, after a contest of more than a hundred years; and obtained a footing in all the East, except in the church of Armenia. In the West, considerable opposition was made to image-worship; although it was warmly patronized by the Roman pontiffs. Most of the European Christians took a middle ground between the Iconoclasts, and the image-worshippers; and thought they might be used as helps to the memory, but not worshipped. A council, assembled at Paris, A. D. 824, decided that the images of Christ and the saints were not indeed to be cast out of the temples, yet that religious worship should by no means be paid to them. But in this as in other matters, the authority and influence of the popes finally prevailed; and the worship of images was established throughout the West.

The controversy which commenced in the preceding century, respecting the procession of the Holy Ghost, broke out in this century with greater vehemence, and became general between the whole Latin and Greek church. The Greeks maintained that the Holy Ghost proceeds from the Father only; the Latins, that he proceeds from the Father *and the Son*, which they expressed by adding to the creed the words *filioque*. The dispute, therefore, was about these single words; which divides the Latin and Greek churches to the present day.

Besides these old controversies, a new one arose among the Latins, respecting the manner in which the body and blood of Christ are present in the Lord's supper. The faith of the church upon this point, previously to this time, had not been particularly defined; nor had any council prescribed any particular mode of belief upon the subject. But in the year 831, Paschasius Radbert, a monk and abbot of Corbey, broached the doctrine of what has been since called *transubstantiation*. He taught "that in the Lord's supper, after the consecration, there remained only the form and appearance of bread and wine; and that the real body, or the flesh and blood of Christ, were present; and, indeed, the *identical body, that was born of the virgin, suffered on the cross, and arose from the tomb.*" This seemed to be new and strange doctrine to many, especially the last part of it. A number of opponents were called out, among whom were Ratramn, and John Scotus; but they also differed among themselves. The disputants in this controversy, as is common, taxed each other with odious consequences, growing out of their opinions.

X. Another controversy arose at this same time respecting *divine grace and predestination*. One Godeschalcus, a Saxon of noble birth, but a monk, maintained that God had predestinated some to everlasting life, and others to the punishments of hell. He was first condemned by Maurus, in a council held at Mentz, A. D. 848; and again by Hincmar, who was a friend of Maurus, and archbishop of Rheims in France. As he would not renounce his sentiments, which he said, and said truly, were those of Augustine, Hincmar deprived him of his priestly office, ordered him to

be severely whipped, and then to be shut up in prison. There he remained near twenty years until his death; retaining firmly to the last, the sentiments he had embraced. But this by no means settled the controversy.

While Godeschalcus lay in prison, his cause was defended with energy by many able and discerning men, both orally and in writing, while others maintained that both he and his opinions were justly dealt with. The contest growing warm, Charles the Bald, in the year 853, ordered a council to be held at Chiersey, in which, through the influence of Hincmar, the decision of the former council was confirmed; and Godeschalcus was again condemned as a heretic. This council set forth their creed on the subject of dispute in the four following articles.

1. "Almighty God created man without sin, upright, endued with freewill; and placed him in Paradise; and purposed his continuance in the holiness of uprightness. Man, abusing freewill, sinned, and fell, and the whole human race became a mass of corruption. But the good and righteous God elected, out of that mass of perdition, according to his foreknowledge, those whom he predestinated unto eternal life through grace, and fore-ordained eternal life for them: but the others, whom in his righteous judgment he left in the mass of perdition, he *foresaw*, would perish; but did not *fore-ordain*, that they should perish; yet being just, he fore-ordained eternal punishment to be their portion. And thus we affirm but *one* predestination of God, which relates either to the gift of grace, or to the retributions of justice.

2. "We lost freedom of will, in the first man; which we rec<sup>d</sup> ve<sup>d</sup> by Christ, our Lord; and we

have freewill to good, when *prevented* and *aided* by grace; and have freewill to evil, when *forsaken* of grace. That we have freewill, is because we are made free by grace, and are healed of corruption by it.

3. "Almighty God wills, that all men, without exception, should become saved; and yet all men will not be saved. And that some are saved, arises from the gratuity of Him who saves; but that some perish, arises from their desert of perdition.

4. "As there never was, is, or will be, a man, whose nature was not assumed by our Lord Jesus Christ; so there never was, is, or will be, a man, for whom Christ has not died; and this, notwithstanding all are not redeemed by the mystery of his passion. That all are not redeemed by the mystery of his passion, is not owing to the [limited] magnitude and value of the price; but is the fault of unbelievers, or of them who do not believe with the faith that works by love. For the cup of human salvation, which is provided for our weakness, and has divine efficacy, contains what might benefit all; but if it be not drunk, it will not produce healing."

But another council, assembled at *Valence*, in the year 855, in which *Remigius*, bishop of Lyons, presided, set forth other decisions, in opposition to the former, and sustained the cause of Godeschalculus. With the decisions of this council, coincided also those of the council of Langres, A. D. 859; and those of the council of Toul, A. D. 860, composed of the bishops of fourteen provinces. The council of Valence published twenty-three canons; five of which contain the doctrinal views of the friends and defenders of Godeschalculus. *The substance of them is as follows.*



Can. II. "That God foresees, and eternally fore-saw, both the good which the righteous will perform, and the evil which the wicked will do." Dan. ii. 29. "We hold faithfully, and judge it should be held, that he foresaw, that the righteous would certainly become righteous, through his grace; and by the same grace, would obtain eternal blessedness; and he foresaw, that the wicked would be wicked, through their own perverseness; and would be such as must be condemned by his justice to eternal punishment," according to Psalm lxix. 12, and Rom. ii. 7—9, and 2 Thess. i. 7—10. "Nor has the prescience of God imposed upon any bad man a *necessity*, that he cannot be other than bad; but what he would become, by his own free volition, God, as one who knows all things before they come to pass, foresaw, by his omnipotent and unchangeable majesty. Nor do we believe, that any one is condemned by a divine pre-judication; but according to the deserts of his own wickedness. Nor do the wicked perish, because they *could not* become good; but because they *would not* become good, and through their own fault, remained in the mass of condemnation, or in their original and actual sin.

Can. III. "As to the predestination of God, we decide, and faithfully decide, according to the authority of the apostle;" Rom. ix. 21—23. "We confidently confess a predestination of the elect, unto life; and a predestination of the wicked, unto death. But in the election of those to be saved, the mercy of God *precedes* their good deserts; and in the condemnation of those who are to perish, their *ill deserts* precede the righteous judgment of God. In his predestination, God only determined what he *himself* would do, either in his gratuitous



mercy, or in his righteous judgment.”—“In the wicked, he *foresaw* their wickedness, because it is from themselves; he did not *predestinate* it, because it is not from him. The punishment indeed, consequent upon their ill desert, he foresaw, being a God who foresees all things; and also *predestinated*, because he is a just God, in whom, as St. Augustine says, there is both a fixed purpose, and a certain foreknowledge, in regard to all things whatever.”—“But that some are *predestinated to wickedness*, by a divine power, so that they *cannot be of another character*, we not only do not believe; but if there are those who will believe so great a wrong, we, as well as the council of Orange, with all detestation, *declare them anathema*.”

Can. IV. In this canon, they disapproved of the sentiments of some, who held “that the blood of Christ was shed, even for those ungodly ones who had been punished with eternal damnation, from the beginning of the world to the time of Christ’s passion.” And they held, “that this price was paid (only) for those of whom our Lord has said, “As Moses lifted up the serpent,” &c. “that *every one that believeth in him*,” &c. John iii. 14—16. “And the apostle says, Christ was once offered to bear the sins of *many*.”—“Moreover, the four articles, adopted without due consideration by the synod of our brethren, (at Chiersey, A. D. 853,) on account of their inutility, and indeed their injurious tendency, and error, contrary to the truth; as also those other, (of John Scotus,) unfitly set forth in xix. syllogisms: and in which, notwithstanding the boast, that they were not the result of philosophy, there appears to be rather the fabrication of the devil, than an exhibition of the faith; we wholly explode, as not to be listened to. In the

faithful ; and we enjoin, by the authority of the Holy Spirit, that such, and all similar statements, be looked upon as dangerous, and to be avoided. And the introducers of (such) novelties, we judge, ought to be censured."

Can. V. This canon maintains the necessity of a saint's persevering in holiness, in order to his salvation.

Can. VI. In regard to saving grace, "and free-will, which was impaired by sin, in the first man ; but is recovered and made whole again, by Jesus Christ, in all believers in him," this council hold with various councils and pontiffs ; and reject the "trash vended by various persons."

XI. The contests between the pontiffs of Rome and Constantinople, were kept up with great violence ; and before the close of this century, seem to have issued in something like a final separation between the Latin and Greek churches. Doctrines were brought into the dispute, but the chief cause of contention, was the extent of territory and prerogative. The Roman pontiff claimed the provinces that had been wrested from him in the preceding century ; namely, Illyricum, Macedonia, Epirus, Achaia, Thessaly and Sicily, but could never recover them. Pope Nicholas I. in a council at Rome, A. D. 862, pronounced Photius, bishop of Constantinople, together with his adherents, to be unworthy of Christian communion. Photius gave back the same measure he had received, and excommunicated Nicholas, in the council of Constantinople, A. D. 866. Photius charged the Romans with five enormities, which he esteemed very great ; and by which we may see the difference then existing between the East and West in regard to doctrines. "*First, that they deemed it proper to fast*

on the seventh day of the week, or the Sabbath. *Secondly*, that in the first week of lent, they permitted milk and cheese. *Thirdly*, that they wholly disapproved of the marriage of priests. *Fourthly*, that they thought none but the bishops could anoint the baptized with the holy oil or chrism; and of course that they anointed a second time, those who had been anointed by presbyters. And *fifthly*, that they had adulterated the Constantinopolitan creed, by adding to it the words *filioque*; and thus taught, that the Holy Spirit did not proceed from the Father *only*, but also from the Son."

XII. The public *rites* and *ceremonies* continued to be increased; and a number undertook to publish treatises in explanation of them. The new saints canonized, greatly increased the number of saints' days. The great object was to please the eyes and ears of the people, to excite an interest and keep up attention. Hence the splendid furniture of the temples, the numerous wax candles burning at mid-day, the multitude of pictures and statues, the decorations of the altars, the frequent processions, the splendid dresses of the priests, and *masses* appropriate to the honour of saints. The heathen practice of trial by *ordeal*, continued to exist in most countries of Europe; and the church prescribed the particular ceremonies to be used on the occasion. The chief of these modes of trial, were those by water, by single combat, by red hot iron, and by a cross. The ordeal by immersion in cold water, was very common in this and the following centuries; especially for criminals of a vulgar rank in society. It was sanctioned by public law in most countries of Europe. "The person to be tried was brought to the church, and most solemnly adjured to confess the fact, if he was

guilty. If he would not confess, he received the sacrament, was sprinkled with holy water, and conducted to a river or lake. The priest then exorcised the water, charging it not to receive the criminal if he were guilty. The criminal was now stripped and bound; and a rope was tied to him, by which to draw him out, if he sunk to a certain depth. When cast into the water, if he floated, he was accounted guilty; but if he sunk to the depth marked on the rope, (sometimes a yard and a half,) he was instantly drawn out, and was accounted innocent." The ordeal by hot water was nearly as much used, and was considered rather more suitable for persons of quality. After preparatory ceremonies similar to those already described, "the priest heated a caldron of water until it boiled. Then taking it off the fire, he immersed in it a stone, which he held suspended by a string, to the depth of one, two or three palms; and the criminal must thrust in his naked hand and arm, and seizing the stone, pull it out. His hand and arm were immediately wrapped up in linen cloths, and a bag drawn over the whole and sealed. After three days, the hand and arm were examined, and if found not scalded, the man was accounted innocent." The trial by single combat, although not particularly sanctioned by the church, is one of those remnants of barbarism that have come down to our times. The ordeal by red hot iron, "was esteemed more honourable, than the ordeals by water. Sometimes the person walked barefoot over nine or twelve red hot plough-shares, treading on each. But more frequently he carried a hot iron in his naked hands, nine times the length of his foot. The religious rites attending this ordeal, were very similar to those of the ordeal by



hot water. The form of ordeal by the cross, is more uncertain. Some there were, who opposed these most unrighteous and fallacious modes of trying criminals, as Agobard, bishop of Lyons, but others, as Hincmar, archbishop of Rheims, approved and defended both the ordeals, and the trial by single combat.

XIII. The ancient Christian sects still existed in many places. The Nestorians, and Monophysites, lived securely under the protection of the Arabians; and, attentive to their own interests, did not cease their efforts for the conversion of the nations still in pagan darkness. The Greeks were engaged, during a great part of this century, in cruel wars, with the Paulicians, a sect, said by their enemies to be allied to the Manichæans, and residing especially in Armenia. This unhappy people deserving a better fate, were cruelly persecuted by the Greek emperors, and frequently compelled to seek refuge among the Saracens, with whom they entered into alliance, and in turn made fierce war upon the Greek provinces, several of which were ruined, and an immense number of persons cut off on both sides. What were the peculiar doctrines of this numerous sect, does not certainly appear; only that they dissented from the superstitions and corruptions of the times. The Greek writers charge them with the following:—1. They denied that this lower and visible world was created by the supreme God; and distinguished the creator of the world and of human bodies, from the God whose residence is in heaven. It was on account of this dogma, that the Greeks accounted them Manichæans.—2. They contemned the virgin Mary, the mother of Jesus Christ: *that is*, they refused to worship her; and held that



she had other children by Joseph, after the birth of the Saviour, and is not therefore still a virgin.—3. They did not celebrate the Lord's supper; that is, they did not use the superstitious additions to it then observed.—4. They loaded the cross with contumely; that is, they refused to worship the wood of the cross.—5. They rejected, as did nearly all the Gnostics, the books composing the Old Testament.—6. They excluded *presbyters* from the administrations of the church. They who are acquainted with the spirit of controversy, especially among the dominant party, in an intolerant age, can judge how little such charges are to be depended on, when the accused party are not heard.



## CENTURY X.

1. External state of Christianity.—2. Literature.—3. Wretched morals of the clergy.—4. Doctrinal perversions and extravagances.—5. Ceremonies.—6. Paulicians.

I. It is agreed on all hands, that the state of Christianity in the tenth century, was most wretched. Ignorance and superstition abounded; the state of morals, both amongst the clergy and laity, was extremely low; priestcraft was the order of the day; and vital godliness was scarcely to be found. Yet the church continued to extend her borders. "The Nestorians, living in Chaldea, introduced Christianity into Tartary proper, beyond mount Imaus, where the people lived entirely uncultivated and uncivilized. Near the end of the century, the same sect spread the knowledge of

the gospel among that powerful horde of Tartars or Turks, which was called Karit and which bordered on Cathay or the northern part of China." It seems that a considerable part of Tartary, or Asiatic Scythia, from this time, lived under bishops sent among them by the pontiff of the Nestorians. Poland and Russia received Christianity in this century. The Christian worship was established in Hungary, near the close of this century, by Stephen, one of their chieftains, whose zeal and activity in the cause, procured him the honour and title of *Saint*. Denmark, Norway, Sweden, the Orkney islands, Iceland, and Greenland, received Christianity during this century; also several of the provinces of Germany, where paganism had still existed. Toward the close of this century the kings and princes of Europe, began to think of the project of a holy war, to be waged against the Mohammedans, for the purpose of wresting out of their hands, the Holy Land. Christians were still harassed by the Saracens, and the nations that were still pagan. Some of these, as Denmark, until subdued by Otto the Great, the Prussians, Slavonians, and Bohemians, laboured with great violence to root out Christianity; and frequently laid waste with fire and sword, in the most distressing manner, the neighbouring provinces, in which it had been received. Their own peace and safety was a strong motive to Christian princes to use all means in their power for the conversion of those nations that were still pagan.

II. The tenth century, with regard to literature, may with propriety be called the *iron age*. Leo the Wise, and his son Constantine, emperors of the East, cultivated learning themselves, and were so-

licitous to revive literature and the arts. But there were few of the Greeks who copied their example. In Egypt, though groaning under oppression, there were some learned men, particularly Eutychius, bishop of Alexandria. Among the Latins, schools existed in the monasteries, and in the cities in which the bishops resided; but little else was taught in them, than such learning as was thought to be of importance in matters of religion. Near the end of the century, the cause of learning was promoted in Europe, by Gerbert, a Frenchman; known among the Roman pontiffs as bearing the name of Sylvester II. He was a man of great genius, and pursued successfully all branches of learning. Gerbert went into Spain, as was common in this age, to enjoy the instructions of the Arabian doctors. For the knowledge of medicine, philosophy, astronomy, and mathematics that existed from the tenth century onwards, Europe is chiefly indebted to the Saracens, or Arabs of Spain.

III. The profligacy and wickedness of the clergy of this age were truly wonderful. "Nothing is more incontrovertible," says Mosheim, "than that the clergy, both in the East and in the West, were composed principally of men who were illiterate, stupid, ignorant of every thing pertaining to religion, libidinous, superstitious, and flagitious. Nor can any one doubt, that those who wished to be regarded as the fathers and guardians of the universal church, were the principal cause of these evils. Nothing certainly can be conceived of, so filthy, or so criminal and wicked, that these supreme bishops of the church would deem incompatible with their characters; nor was any government ever so loaded with vices of every kind, as

was that which bore the appellation of the most holy.<sup>3</sup> Theophylact, metropolitan of Constantinople, made traffic of every thing sacred, and cared for nothing but his hounds and horses. It is said that he kept *two thousand* horses, which he fed on nuts and fruits, steeped in odorous wine! The following is the language of Baronius, a distinguished Roman Catholic writer, in regard to this period. "It is usual to denominate it the *iron age*, on account of its barbarism, and barrenness of all good; also the *leaden age*, on account of abounding wickedness, by which it was deformed; and the *dark age*, on account of the scarcity of writers. One can scarcely believe, nay absolutely cannot credit, without ocular demonstration, what unworthy conduct, what base and enormous deeds, what execrable and abominable transactions, disgraced the holy catholic see, which is the pivot on which the whole catholic church revolves; when temporal princes, who, though called Christian, were most cruel tyrants, arrogated to themselves the election of the Roman pontiffs. Alas, the shame! Alas, the mischief! What monsters, horrible to behold, were then raised to the holy see, which angels revere! What evils did they perpetrate; what horrible tragedies ensued! With what pollutions was this see, though itself without spot or wrinkle, then stained; what corruptions infested it; what filthiness defiled it, and hence what marks of perpetual infamy are visible upon it!" Pope John XII. was deposed by a council at Rome, A. D. 963, under charge of many atrocious crimes. Notwithstanding their profligacy and crimes, the Roman pontiffs, by one means and another, continued to gain authority and influence. They began in this age to be styled *bishops of the*



*world*, instead of bishops of Rome; and some, even among the French clergy, conceded what had never been heard before, that bishops receive indeed all their power from God, *but only through St. Peter*. The writers of this century are few, and of little worth.

IV. In this age, the most important doctrines of Christianity were greatly perverted and obscured by human inventions and additions. The essence of religion was supposed to consist in the worship of images, in honouring departed saints, in searching for and preserving sacred relics, and in heaping riches upon the priests and monks. The fires of purgatory, which are to burn out the stains remaining upon human souls after death, were an object of intense dread to all; nay, were more feared than even the punishments of hell. For the latter, it was supposed, might be easily escaped, if they only died rich in the prayers and merits of the priests, or had some saint to intercede for them; but not so the former. This dread of purgatory, which the priests found so convenient to turn to their own account, they endeavoured continually, by their discourses, by fables, and fictitious miracles, to increase as much as possible. Controversy in this leaden age, seems almost to have slept from the mere want of knowledge and ability to carry it on. The doctrine of *transubstantiation*, was not yet universally adopted, but the Latin doctors held different opinions upon the subject. That it was at that time unknown to the English, has been shown by their public homilies. "Among the opinions which dishonoured and disquieted the Latin churches, in this century, none produced more excitement than the belief that the day of final consummation was at hand. This be-



lief was derived, in the preceding century, from the Apocalypse of John, xx. 2, 3, 4, and being advanced by many in this century, it spread over all Europe, and excited immense terror and alarm among the people. For they supposed that John had explicitly foretold, that after a thousand years from the birth of Christ, Satan would be let loose, Antichrist would appear, and the end of the world would come.—Hence, immense numbers, transferring their property to the churches and monasteries, left all, and proceeded to Palestine, where they supposed Christ would descend from heaven to judge the world. Others by a solemn vow, consecrated themselves and all they possessed to the churches, the monasteries, and the priests; serving them in the character of slaves, and performing the daily tasks assigned them; for they hoped the Supreme Judge would be more favourable to them, if they made themselves servants to *his* servants. Hence also, when an eclipse of the sun or moon took place, most people betook themselves to caverns, rocks and dens. Very many also gave a large part of their estates to God and the saints; that is, to the priests and monks. And in many places edifices, both sacred and secular, were suffered to go to decay; and in some instances were actually pulled down, from the expectation that they would no longer be needed. This general delusion was opposed, indeed, by a few wiser individuals; but nothing could overcome it, till the century had closed.

V. *Ceremonies*, already so numerous, were still increased during this century. “The many new-made citizens of heaven, who were daily enrolled, required the institution of new festal days, new *forms of worship*, and new religious rites.” Au

annual festival was instituted, near the close of the century, in memory of *all departed souls*. The worship of the Virgin Mary, already extravagant, was carried much further than before. They abstained from eating flesh on Saturday, in honour of the holy virgin. The daily *Office of St. Mary* was introduced; and traces of the *Rosary* and *Crown of St. Mary*, as they are called, are to be found in this century. For the benefit of the reader, I will add a description of the Rosary, from M<sup>r</sup> Gavin's Protestant. "It is a large chaplet, consisting of one hundred and fifty beads, which make so many *Aves*. Every ten beads divided by one, something larger, make a *Pater*. The fifteen large beads are the symbols of fifteen mysteries, which are so many lively images, as it were, in which are to be discerned the intentions of the Eternal Father in the interposed birth of his Son, the casualties that befel him in his infancy, and not only in the private and unknown part of his life, but also in the glorious, and immortal part of it. The common chaplets contain only fifty Ave Marias, and five Paternosters. Before the person begins to repeat his rosary, he must take it and cross himself. He must in the next place, repeat the Apostle's creed, to put himself in a proper disposition for prayer; after which, he must say a Pater and three Aves, on account of the three relations, which the blessed Virgin bears to the three persons in the sacred Trinity."

VI. We read of no new sects, of any importance, in this age. It seems there were still some in Italy, who held the Arian doctrine. The Paulicians were numerous in Syria, and in Thrace. "From Thrace they removed into Bulgaria and Slavonia; in which countries they afterwards had

a supreme pontiff of the sect; and they continued their residence there down to the times of the council of Basil, or to the fifteenth century. From Bulgaria, they migrated to Italy; and thence spread into other countries of Europe, and gave much trouble to the Roman pontiffs."

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## CENTURY XI.

1. Efforts to extend Christianity.—2. The Crusades commenced.—3. Dictates of Hildebrand.—4. Profligacy of the Monks.—5. Arrogance of the Pope.—6. Berengarius opposes Transubstantiation.—7. Paulicians migrate to the West.

I. "THE Hungarians, Danes, Poles, Russians, and other nations, who, in the preceding century, had received a kind of knowledge of the Christian religion, could not universally be brought, in a short time, to prefer Christianity to the religions of their fathers. Therefore during the greater part of this century, their kings, with the teachers whom they drew around them, were occupied in gradually enlightening and converting these nations. In Tartary and the adjacent regions, the activity of the Nestorians continued daily to gain over more people to the side of Christianity. And such is the mass of testimony at the present day, that we cannot doubt, but that bishops of the highest order, or *Metropolitans*, with many inferior bishops subject to them, were established at that period in the provinces of Cashgar, Nuacheta, Turkestan, Genda, Tangut, and others. Whence it will be

manifest, that there was a vast multitude of Christians, in the eleventh and twelfth centuries in these countries ; which are now either devoted to Mohammedism, or worshippers of imaginary gods. And that all these Christians followed the Nestorian creed, and were subject to the supreme pontiff of the Nestorians residing in Chaldea, is so certain, as to be beyond all controversy."

Efforts were made in this century, without much success, to convert the Prussians, and other nations in the north of Europe, that were still heathen. One Bruno, who assumed the name of Boniface, with eighteen companions, went as missionaries from Germany into Prussia ; but, after some time, were all put to death by the Prussians. (A. D. 1006.)

The Saracens, in the ninth century, had seized upon Sicily, and neither the Greeks nor Latins had hitherto been able to expel them, though they had frequently attempted it. "But in this century, (A. D. 1059,) Robert Guiscard, the Norman duke of Apulia, with his brother Roger, under the authority of the Roman pontiff Nicholas II. attacked them with great valour ; nor did Roger relinquish the war, till he had gained possession of the whole island, and cleared it of the Saracens. After this great achievement, in the year 1090, Roger restored the Christian religion, now almost extinguished there by the Saracens, to its former dignity ; and established bishops, founded monasteries, erected magnificent churches, and put the clergy in possession of ample revenues and honours, which they enjoy to the present times."

II. In this century commenced the war of the *Crusades*. For some time the plan of expelling the *Mohammedans* from Palestine had been in con-



templation by the Roman pontiffs. Gregory VII designed to engage personally in such a war, and for this purpose raised more than fifty thousand men; but his controversy with the emperor Henry IV. obliged him to abandon the design. The people of Europe were first roused up to this by Peter, surnamed the Hermit. He was a Frenchman of Amiens, who visited Palestine in 1093, and was greatly affected with the vexations and oppressions which the Christians residing at the holy places suffered from the Mohammedans. Either fancying or pretending a divine influence, he travelled over Europe, calling upon princes and people to make war upon the tyrants of Palestine, and rescue from their hands the holy sepulchre. He carried with him an epistle on the subject, which he pretended came directly from heaven, addressed to all Christians. The public being thus excited, Urban II., in the year 1095, assembled a numerous council at Placentia, in which this holy war was recommended. It is said that there were present in this council, four thousand clergymen, and thirty thousand laymen, and that its sessions were held in the open air, because no church could contain them. But the business succeeded better at the council of Clermont, assembled soon after, and very numerously attended. Here a vast multitude, of all ranks and ages, moved by the tumid eloquence of Urban, were ready to engage at once in a military expedition to Palestine, for the purpose of rescuing the Holy Land from the Turks. This host seemed a very formidable army in point of numbers, but was in reality very weak and pusillanimous: "for it was composed chiefly of monks, mechanics, farmers, persons averse from their regular occupations.



spendthrifts, speculators, prostitutes, boys, girls, servants, malefactors, and the lowest dregs of the idle populace, who hoped to make their fortunes." They were called *Crusaders*, not only because it was their object to rescue the cross of our Lord from the Turks, but also because they carried the cross upon their banners, and wore a white, red or green cross, made of woollen cloth, and solemnly consecrated, upon their right shoulders.

In the year 1096, credible writers inform us, that an army of eight hundred thousand persons marched, by different routes, and under different leaders, to Constantinople; that, having received instructions and aid from the Greek emperor, they might pass over into Asia. The first band of eighty thousand was led on by Peter the Hermit, girded with a rope. But this company, after committing innumerable base deeds, were nearly all destroyed by the Hungarians and Turks. Other armies of these crusaders shared no better fate, who roamed about under unskilful leaders, plundering and laying waste the country wherever they came. The Greek emperor was not a little alarmed at the approach of this great army; but his fears were dispelled when it had passed the Straits of Gallipolis, and landed in Bithynia. The crusaders first laid siege to Nice, the capital of Bithynia, which was taken in the year 1097.—They then proceeded on through Asia Minor into Syria, took Antioch, and Edessa; and finally succeeded in reducing the city of Jerusalem under their power. Here they established the seat of a new kingdom, and Godfrey of Bouillon, who was the best general among them, and commander-in-chief of the war, was declared the first king of Jerusalem.

By these wars, Europe was deprived of a large portion of its population, "and immense sums of money were exported to foreign countries; and very many families previously opulent and powerful, either became extinct, or were reduced to extreme poverty. For the heads of families either mortgaged or sold their territories, possessions, and estates, in order to defray the expense of their expedition; while others imposed such intolerable burdens upon their vassals and tenants, as obliged them to abandon their houses and lands, and assume themselves the badge of the cross. A vast derangement of society, and a subversion of every thing, took place throughout Europe: not to mention the robberies, murders, and destructions of life and property, every where committed with impunity, by these soldiers of God and Jesus Christ, as they were called; and the new, and often very grievous privileges and prerogatives to which these wars gave occasion." Nevertheless, these wars served greatly to increase the power of the Roman pontiffs, and in various ways to enrich the churches and monasteries. Superstition, already extravagant, was now greatly increased among the Latins. The long list of tutelary saints, was augmented with new, and often fictitious saints, of Greek and Syrian origin; and an immense number of ridiculous relics were imported to enrich the churches and chapels. Each one brought with him from Asia, as the richest treasure, the sacred relics, which he had purchased at a high price, of the fraudulent Greeks and Syrians, which he committed to the sacred charge of some church, or to be carefully preserved by his members of his own family.

Learning in this age began to be somewhat

more cultivated in the West, especially in France. Some began to undertake the business of instruction besides the monks. *Dialectics*, or Logic, was chiefly cultivated. But they who had a mind to prosecute a more thorough education, especially in the science of medicine, resorted to the schools of the Saracens, in Spain and Portugal.

III. In this century the corruption of the clergy was very great. Violent factions were carried on at Rome between contending candidates for St. Peter's chair. Benedict IX. after being twice expelled, by the citizens of Rome, for his flagitious conduct, from the papal dignity, seized upon it the third time, but was able to hold it but a little while. To remedy these evils, Nicholas II. changed the mode of electing the pope, from the people of Rome, to the College of Cardinals. In the year 1073, Hildebrand was raised to the papal throne with the title of Gregory VII. He was a man of great parts and unbounded ambition; and he exerted all his powers to bring every thing in church and state under the control of the papal see. His views and principles may be seen in those noted propositions, which from his name are called the *Dictates of Hildebrand*. The following are the principal propositions that compose these *Dictates*. 1. "That the Romish church was founded by one Lord alone. 2. That the Roman pontiff alone is justly styled universal. 3. That he alone can depose bishops, and restore them. 4. That his legate has precedence of all bishops in a council, though he be of an inferior order; and can issue sentence of deposition against them. 5. That the pope can depose absent persons. 6. That no person, among other things, may live under the same roof, with one excommunicated by the pope.

7. That the pope alone is competent as occasion may require to enact new laws, to gather new congregations—to divide rich bishoprics, or to unite poor ones. 8. That he alone can use the imperial insignia. 9. That princes should kiss his feet only. 10. That it is lawful for him to depose emperors. 11. That no council, without his order, is to be accounted a *general* council. 12. That his sentence is not to be reviewed by any one; while he alone can review the decisions of all others. 13. That he can be judged by no one. 14. That no one may presume to condemn a person, who appeals to the apostolic see. 15. That the greater causes of every church, should be carried up to that see. 16. That the Romish church never erred; nor will it, according to the Scriptures, ever err. 17. That with his license, subjects may impeach [their sovereigns.] 18. That no one is to be accounted a catholic, who does not harmonize with the Romish church. 19. That he can absolve subjects from their allegiance to unrighteous rulers.”—Greater power than all this, one could hardly desire.

IV. Most writers of this age give evidence of the ignorance, the frauds, the dissoluteness, the quarrels, and the flagrant crimes of the greater part of the monks; as well as the gross superstition, licentiousness, and dissolute lives of the people at large. The great mass of the people, and even the clergy, secular as well as regular, were addicted to every species of vice. This general licentiousness, and impunity of all sort of wickedness, gave rise to chivalry, and the orders of knights-errant; whose business it was to protect the weak, the poor, and especially females, against the insults and violence of the strong. This was



a laudable institution in those wretched times when the energy of law was wholly prostrate, and those filling the office of judge, were incompetent to perform the duties of their stations. Yet the monastic orders were in the highest repute, and several new ones arose in this century that acquired great wealth and influence. The first of these was that of *Clugni* in France, who were called *Cluniacensians*: next were the *Cistercians*: then the *Grandmontains*, whose rule was extremely rigorous: next the *Carthusians*: and lastly the *order of St. Anthony*, which was devoted to the receiving and curing diseased persons, and especially those affected with what was called, the *holy*, or *St. Anthony's fire*.

V. Many of the priests, as yet, had their lawful wives, and concubinage was extensively practised. Gregory undertook to reform both these evils, as he regarded them; which created great tumults in most countries of Europe. Many were willing rather to relinquish the priesthood, than to part with their wives. Simony also, or the sale of sacred offices to the highest bidder, as well as *lay investiture* by the ring and staff, or crosier, had become very common. These evils also Gregory undertook to correct, which produced violent and long continued contests. It was in these contests that Henry IV. king of the Romans, was compelled to humble himself before the haughty prelate. "He obtained, indeed, though with difficulty, from the pontiff, then residing at the castle of Canosa, with Matilda, the patroness of the church, the pardon of his sins, after standing, for three days together, in the depth of winter, in February, A. D. 1077, barefooted and bareheaded, and meanly clad, within the walls of the castle, pro-



fessing himself a penitent." The writers of this century, it is not necessary to mention.

There were a few divines about the middle of this century, who ventured to apply the precepts of logic and metaphysics to the explanation of scriptural doctrines, and the confirmation of their own opinions. These were chiefly Berengarius, Lanfranc, and St. Anselm. From this proceeded what was afterwards called *scholastic theology*, which obtained so great reputation in the following centuries.—The contest between the Latin and Greek churches, which had been for some time suspended, was renewed in the year 1053, by the patriarch of Constantinople. Zeal for the truth was the pretext, but arrogance and ambition were the true cause. Both parties aimed at increasing their power, and extending the limits of their jurisdiction. The legates of the Roman pontiff, failing to effect a reconciliation, excommunicated the Greek patriarch and his adherents; who, in turn, excommunicated the pope's legates, and all their friends and supporters. A subject of violent contention between the two parties was, that the Latins used unleavened bread in the eucharist. It was also charged upon the Latins, that they did not abstain from things strangled, and from blood; that their monks used lard, and allowed their brethren, when sick, to eat flesh; that the bishops wore rings on their fingers, as if they were bridegrooms; that their priests wore no beards but shaved them; and that in baptizing, they dipped the subject but once into the water.

VI. The controversy respecting the manner in which the body and blood of Christ are present in the eucharist, was again revived about the middle of *this century*. Berengarius, a man of learning,

and venerable for the sanctity of his life, maintained the opinion of John Scotus Erigena, respecting the eucharist, and taught that the bread and wine are not converted into the body and blood of Christ, but are only emblematic of them. On this account he was severely threatened, and deprived of the income of his office. This not proving sufficient, he was at length summoned to Rome, by Nicholas II. A. D. 1058. In a very full council, Berengarius was so terrified, that he signed and confirmed with an oath, the following formula, viz : " That the bread and wine, after consecration, are not only a sacrament, but also the real body and blood of Christ, and are sensibly, and not merely sacramentally, but really and truly handled by the hands of the priest, broken, and masticated by the teeth of the faithful." But no sooner had he returned home, than he renounced this forced concession, and returned to his former belief. He was again therefore summoned to Rome by Gregory VII. in the year 1078. Berengarius now professed to believe, and swore that he would in future believe, " That the bread of the altar, after consecration, is the real body of Christ, which was born of the Virgin, suffered on the cross, and is seated at the right hand of the Father : and that the wine of the altar, after consecration, is the real blood which flowed from Christ's side." This although it satisfied Gregory, did not satisfy others. In the following year, therefore, he was compelled to sign a formula drawn up in much stronger terms. But this he again discarded and refuted by a book, as soon as he got home. His enemies, therefore, renewed their attack upon him ; but instead of answering them, he retired into solitude, where he lived a life of religious devotion, until the year

1088, when he died, leaving a high reputation for sanctity, and many followers.

The pope found much difficulty in establishing the use of the *Romish liturgy* in several countries, particularly in Spain, where they had long used the *Gothic*. This contest in Castile, was submitted to a decision by single combat. Accordingly, two champions were selected, one to fight for the Roman, the other for the Gothic liturgy. The champion for the Gothic conquered. This seemed to be a fair decision in favour of the Gothic; yet the power and authority of the pontiff, backed by the queen, prevailed. In this age, they were much employed in repairing and ornamenting their churches, which, in the preceding century, had been suffered to go very much to ruins, under the apprehension that the day of judgment was at hand.

VII. The *heretics* of this century, so called, were the *Manichæans*, or *Paulicians*, who inhabited Bulgaria, and Thrace; and were in almost continued conflict with the Greeks. "From Bulgaria and Thrace, some of this sect, either from zeal to extend their religion, or from weariness of Grecian persecutions, removed first into Italy, and then into other countries of Europe: and there they gradually collected numerous congregations, with which the Roman pontiffs afterwards waged bloody wars. At what time the migration of the Paulicians into western Europe commenced, it is difficult to ascertain. But this is well attested, that as early as the middle of this century, they were numerous in Lombardy, Insubria, and especially Milan: nor is it less certain, that persons of this sect strolled about in France, Germany, and other countries and by their great appearance of sanc-

tity, captivated no small number of the common people." They were called by different names, in different places ; as Paterini, Cathari, Albigenses, Publicani, and Boni Homines. It is difficult to know what these people held, as their history is involved in much obscurity. Their enemies, from whom we chiefly derive our knowledge of them, accuse them of very great errors ; but generally bear testimony to their blameless life. We have before spoken of the *Paulicians*, as pious and excellent witnesses of the truth. It is probable that most of the people spoken of under the above mentioned names, were of a similar character, and by no means deserved the name of *heretics*. It is also probable that they differed very much in the different countries in which they were found ; and that sects very different from one another, were often confounded in the minds of their indiscriminating adversaries. There is no doubt that many of those who were denominated heretics in this age, and persecuted as such, because they refused to conform to the established church, were the humble followers of Christ, and constituted his witnesses for the truth, in a dark age, and perverse generation.

A congregation of this kind, is said to have been first discovered at Orleans, in France, A. D. 1017, in the reign of king Robert. They were charged with grievous errors and shameful practices, for which their leaders, to the number of thirteen, were burnt to death. Still they are extolled for their piety, even by their enemies. They were probably a kind of *mystics*, who rejected the external worship of God, and ascribed no efficacy to religious rites, somewhat similar to the Quakers of after times. Persons of this description pro-



ceeded from Italy in the following centuries, and spread over nearly all Europe, and were called in Germany, *Brethren of the Free Spirit*, and in some other countries, *Beghards*.

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## CENTURY XII.

1. Efforts still made to convert the barbarous tribes of the West.—2. Prester John.—3. Crusades.—4. Learning.—5. Arrogancy of the Popes, and profligacy of all Orders.—6. Superstition.—7. Indulgences.—8. The Petrobruesians.—9. Henricians.—10. Waldenses.

I. **EFFORTS** were still kept up in this century to induce the barbarous tribes inhabiting the north of Europe, the Pomeranians, Finns, and Livonians, to embrace Christianity. Fierce wars were frequently waged, and carried on for this purpose. In these, Waldemar I. king of Denmark, Eric IX. of Sweden, called after his death St. Eric, prince Henry the Lion, and others, distinguished themselves. The precepts enjoined by these propagators of Christianity, will show what were regarded as the essentials of religion at that day, as well as some of the practices of these barbarians, viz:—They must observe Sundays, and the feast days; they must fast; must bring their children to be baptized, with certain formalities at Whitsuntide; must not murder their daughters as formerly; must refrain from polygamy; must not marry their god-mothers; and in general must refrain from *marrying* their kindred within the sixth and seventh degrees; they must not bury the bodies of



Christians among those of pagans ; must build no idol temples ; consult no soothsayer ; eat nothing that is unclean ; do penance often, &c.

II. In this century lived the famous Prester John, who, from being a presbyter, became a very powerful king over the eastern regions of Asia. "The exalted opinion of the power and riches of this *Prester John*, entertained by the Greeks and Latins, arose from this, that being elated with his prosperity, and the success of his wars with the neighbouring nations, he sent ambassadors and letters to the Roman emperor Frederick I., to the Greek emperor Manuel, and to other sovereigns, in which he extravagantly proclaimed his own majesty and wealth and power, exalting himself above all the kings of the earth ; and this boasting of the vain-glorious man, the Nestorians laboured with all their power to confirm. He was succeeded by his son or brother, whose proper name was David, but who was also generally called Prester John. This prince was vanquished and slain, near the close of this century, by that mighty Tartar emperor, Gengis-Khan."

III. The new kingdom of Jerusalem, established by the French in the last century, seemed to flourish for a time, but as soon as the Mohammedans recovered from their sudden terror and consternation, they began to collect their forces, and harass the Christians with continual wars. They therefore implored the succour of the Christian kings of Europe. The Roman pontiff favoured their cause, and left no means untried, to induce the emperor and other sovereigns of Europe to undertake another expedition to Palestine. This new crusade was long a subject of debate, but was at length brought to an issue by St. Bernard, a man

of immense influence, who in the year 1146, *preached the cross*, as it was called, in France and Germany, but especially at a public assembly at Vezelay, and promised in the name of God, great victories, and a most prosperous issue to the enterprise. Lewis VII. king of France, his queen, and a vast number of nobles who were present, devoted themselves to the sacred war. Conrad III. emperor of the Germans, at first resisted the admonitions of St. Bernard, but after some delay yielded, and followed the example of the French king. They both therefore the following year, (1147,) with numerous armies, set out by different routes for the Holy Land. But the greater part of both armies perished miserably on the road, either by famine, or by shipwreck, or by the sword of the Mohammedans. When the remains of these armies had arrived in Palestine, they could effect nothing, owing to a disagreement between the two leaders. The few soldiers that remained, therefore, being not more than one-tenth part, they led back again to Europe, A. D. 1149. The only effect of this second crusade was, to drain Europe of a great portion of its wealth, and of a vast number of its inhabitants. The number of men lost in this fruitless expedition, was about 180,000.

The third crusade was commenced by the emperor Frederic I., surnamed Barbarossa, who passed with a large army into Asia, in the year 1189. He lost his life the following year while bathing, and a large part of his army returned to Europe. Of those that remained, very many were cut off by the plague, and the rest dispersed, so that nothing was accomplished. The emperor Frederic was followed in the year 1190, by Philip *Augustus*, king of France, and Richard, surnamed

the *Lion-hearted*, king of England. Both these reached Palestine by sea, and in their first battle with the enemy, were not unsuccessful. But the next year, the king of France returned. The king of England, after prosecuting the war with vigour for some time, and gaining several battles, being deserted by the French and Italians, concluded a truce with Saladin for three years, three months, and three days; and soon after left Palestine with his troops. And thus ended the third crusade, leaving Jerusalem in the hands of the infidels; for Saladin had reduced it under his power in the year 1187.

During these wars of the crusades, there arose three celebrated equestrian or military orders; the Knights of St. John of Jerusalem, the Knights Templars, and the Teutonic Knights of St. Mary; whose business it was to clear the roads of robbers, to harass the Mohammedans with perpetual warfare, to afford assistance to the poor and sick among the pilgrims to the holy places, and to perform any services which the public exigences seemed to require.

Near the latter end of this century, a great change was effected in the condition of Christianity in Asia by the conquests of the great Gengis-Khan, commander of the Tartars. This descendant of the Moguls, who, as a hero, and victorious chieftain, has had few equals in any age, having conquered the north-east parts of Asia, invaded Persia, India, and Arabia, overturned the Saracenic empire, and established that of the Tartars. From this time, the reputation of the Christian religion was greatly diminished, in the countries that had been subject to Prester John, and his successor David: nor did it cease to decline, until it was

wholly prostrated, either by Mohammedan errors or the fables of paganism.

IV. *Learning* in this century, both in the East and West, began considerably to revive. To the *seven liberal arts* were added the study of *languages, scholastic theology, jurisprudence, and physic*. *Universities* began to be established, to which the youth flocked in great numbers. That of Paris took the lead. The discovery of the celebrated copy of the *Pandects* of Justinian, in the year 1137, gave great impulse to the study of the Roman law. Gratian, a Benedictine monk, also published an *epitome of canon law*, which began now to be studied in the schools.

The writers of this century need not be named, although some of them obtained celebrity in their day. In this age lived the famous Abelard and Eloisa; also Peter Lombard, commonly called Master of the sentences, because he collected and arranged scientifically the theological opinions and decisions of the Latin fathers.

V. The popes of this century, like their predecessors, haughty, ambitious, and aspiring, aimed at nothing less than universal power. The controversy concerning *investitures* was kept up, and produced great commotions from time to time.—Several schisms existed for years together, when rival popes, supported by adverse factions, contended for the supreme authority; and of course, that party proved to be in the right, which happened to be strongest, and was in the end successful. It was *might* that made *right*, in those days, and in these violent and often bloody contests; in which was settled the lineal descent, through which, it is pretended, has come down to the present day, the only true and verifiable epis-



copal authority. Pope Hadrian exhibited not a little prelatical pride, when he required Frederic I. emperor of Germany, to perform the office of groom, and hold his stirrup, when he mounted his horse to ride, (A. D. 1155.) It is even said that pope Alexander, on another occasion, when this same emperor was prostrate as a suppliant before him, placed his foot upon his neck, and repeated the words of David, Psal. xci. 13, "*Thou shalt tread upon the lion and the adder;*" but the truth of this account is doubted. In this century the famous Thomas Becket, archbishop of Canterbury, produced no little disturbance in England, in his attempts to maintain the authority of the pope against the king; for which he was assassinated by four knights of the king's household, (A. D. 1170,) and was afterwards sainted, and enrolled among martyrs of the highest order; and his tomb became famous for the miracles said to be performed at it. The vices of the monks and clergy, from the highest to the lowest orders, were enormous. They renounced all immediate subordination to the civil magistrate, and openly pretended to an exemption in *criminal* accusations, from a trial before courts of justice. Spiritual penalties alone could be inflicted on their offences. When, therefore, the clergy were greatly multiplied in England, and many of them were ignorant and low characters; crimes of the deepest dye, murders, adulteries, robberies, rapes, were daily committed with impunity by them. It was ascertained, upon inquiry, that not less than one hundred murders had been committed, in less than ten years, by men of that profession, who had never been called to an account for their offences. The following statement will show the style of living



among the monks in England. "We are told," says Hume, "by Giraldus Cambrensis, that the monks and prior of St. Swithin threw themselves one day, prostrate on the ground and in the mire, before Henry II. complaining with many tears, and much doleful lamentation, that the bishop of Winchester, who was also their abbot, had cut off three dishes from their table. How many has he left you? said the king. *Ten only*, replied the disconsolate monks. I myself, exclaimed the king, never have more than three; and I enjoin your bishop to reduce you to the same number."

VI. The ceremonies of the church continued to be increased. The veneration of the Virgin Mary, already very great, was much increased upon the idea of her immaculate conception. The holy supper was still administered in both kinds.—Transubstantiation was generally received, and the practice of elevating the host for the adoration of the people was introduced. Clement III. ordained that none but unleavened bread should be used; and that the wine should be mixed with water.

The *scholastic divinity* took the lead in this age, in which Abelard and Peter Lombard were most distinguished. Among the questions discussed were the following; in what sense it might be said—*the incarnate God was at the same time the offerer and the sacrifice*;—respecting the import of Christ's words, *My Father is greater than I*; respecting the will and omnipotence of God; whether God *wills*, and himself *effects*, whatever takes place, or whether he only *permits* certain things to take place, which he would not have to be; respecting the *immaculate conception* of the Virgin Mary.

Religion in this age had degenerated almost wholly into superstition. More reliance was placed upon sacred relics, penances, pilgrimages to holy places, fighting in the holy wars, contributing to the building of churches, either money or labour, than upon any thing else. But the bishops found it convenient, for the purpose of raising money, to permit persons to buy off the prescribed penance; so that instead of fasting so long, and repeating so many Paternosters, and Ave Marias, he should pay so much money. These were called *indulgences*, and were most convenient both to the priests, and to the people.

VII. "The Roman pontiffs, perceiving what advantages the inferior bishops derived from their indulgences, concluded that the power of the bishops to remit ecclesiastical penalties, ought to be circumscribed, and the prerogative be almost wholly transferred to the Roman See. Accordingly they began, as the necessity of the church, or their own interests required, to publish, not merely the common and ordinary, but likewise the entire and absolute, or the *plenary*, remission of all finite or temporal penalties, and they cancelled, not only the punishments which the canons and human tribunals inflict, but also those to be endured after death, which the bishops had never attempted to set aside. They first resorted to this power, for promoting the crusades, and were sparing in the use of it, but afterwards they exerted it for objects of far less importance, and of various kinds, and very often, merely for their own private emolument. Upon the introduction of this new system, the ancient system of canonical and ecclesiastical penances, was wholly subverted; and the books of *canons* and the *penitentials* being laid aside,

transgressors were no longer under restraints. To support this proceeding of the pontiffs, an unheard of doctrine was got up in this century, which St. Thomas in the next century improved and perfected; namely, that there is an immense treasury of good works which holy men have performed, over and above what duty required; and that the Roman pontiff is the keeper and distributor of this treasure; so that he is able, out of this inexhaustible fund, to give and transfer to every one such an amount of good works as his necessities require, or as will suffice to avert the punishment of his sins. This miserable and pernicious fiction, it is to be lamented, is still retained and defended."

VIII. The presbyter *Peter De Bruys*, about the year 1110, attempted a restoration of true religion, in Languedoc and Provence, provinces of France; and having drawn many followers to him, after journeying and labouring for twenty years, was burnt by the enraged populace, at St. Giles, A. D. 1130. The whole system of doctrines, inculcated by this Peter upon his followers, who from him were called Petrobrussians, is not known; yet there are five of his opinions that have reached us: 1. That persons ought not to be baptized till they come to the use of reason. 2. That it is not proper to build churches, and that such as are built should be pulled down. 3. That the holy crosses should be destroyed. 4. That the body and blood of Christ are not distributed in the sacred supper, but only the signs of them. 5. That the oblations, prayers, and good works of the living do not profit the dead.

IX. The *Henricians* were the followers of *Henry*, who has been represented as a disciple of

Peter de Bruys, but it is thought without good authority. He travelled from Switzerland through the south of France, and in 1147 came to Toulouse, every where boldly declaiming against the vices of the clergy, and the defects of the prevailing religion, with the applause of the multitude. He was brought before the Roman pontiff at Rheims, and by him committed to prison, A. D. 1148, where he soon after died. We only know of his doctrines, "that he disapproved of infant baptism, inveighed severely against the corrupt morals of the clergy, despised the festal days and religious ceremonies, and held clandestine assemblies."

X. But of all the sects of this century, none were more famous than the *Waldenses*, who inhabited the valleys of Piedmont, among the Alps. They took their name from Peter Waldus or Waldo, a rich merchant of Lyons, who having obtained a translation of certain books of the Scriptures, especially the four Gospels, was convinced that the religion commonly taught, differed altogether from that taught by Christ and his apostles. Earnestly desiring salvation therefore, he distributed his property among the poor, and, in the year 1180, with some other pious men whom he had associated with him, he took upon himself the office of preacher. The archbishop of Lyons, and other prelates, opposed this proceeding. But the simple holy religion which these men professed, with the purity and innocence of their lives, had great influence with the multitude, who readily fell in with them. They formed societies first in France, and then in Lombardy, and these multiplied and spread, with amazing rapidity, through all the countries of Europe; nor could they be extermin-



nated by any punishments, whether by death, or other forms of persecution.

Some have maintained, however, and probably with truth, that the *Waldenses* were of much higher date than the time of Peter Waldo, and that they took their name from the valleys in which they dwelt, and some have even deduced their origin from a very early period of the Christian church. That a people did inhabit those valleys long before this time, who rejected the corruptions of the church of Rome, is generally admitted to be true; and hence the doctrines of Peter Waldo and his associates obtained so ready a reception, and so strong a hold among them. And although their history is involved in much obscurity, there is every probability that the Waldenses were the successors of those pious and faithful witnesses for Christ. The doctrines and order which they maintained, have been much disputed. Yet it is believed that no candid reader of the creeds, confessions, and other public documents which they have left, can hesitate to conclude that their leading opinions were very nearly the same with those which were afterwards entertained by Luther, Calvin, and the other Reformers, so that they fell in very readily with the church of Geneva, in the sixteenth century. That they taught, substantially, the system of free grace which is now received in orthodox Protestant churches, and that they were also Pedobaptists and Presbyterians, is too evident to admit of a reasonable doubt.\*

\* See Appendix.

## CENTURY XIII.

<sup>1</sup> Mogul empire.—2. Crusaders.—3. Learning.—4. Tyranny of the popes.—5. Monks.—6. Dominicans.—7. Franciscans.—8. Theology.—9. Flagellants.—10. Rites and ceremonies.—11. Inquisition.—12. Brethren of the Free Spirit.

I. In this century flourished the great Mogul Empire of the Tartar race, under Gengis-Khan, and his successors, extending from the Chinese Sea, to the Euphrates and Euxine. The first of these Mogul emperors was friendly to Christianity; and the Roman pontiffs sent ambassadors, and also missionaries to him, who were not altogether unsuccessful. They instructed many, both of the Tartars and of the Nestorians in the principles of the Romish religion, and gathered Christian churches not only in Tartary, but also in China. And had it not been for the divisions and contentions between Christians themselves, especially between the Roman Catholics and Nestorians, Christianity might probably have gained the ascendancy throughout the East. But in the end, the Mohammedan religion prevailed, as probably being more congenial with the warlike character and spirit of the Tartar race.

II. The crusades were kept up in this century, and several expeditions passed over to Syria and Egypt, but with very little success. The popes found it a gainful business, as tending greatly to increase both their wealth and power; they, there-

fore, used all their influence to keep up these wars. But after so many disasters and defeats, the sovereigns of Europe would no longer venture upon an enterprise of so much expense and hazard. Hence the kingdom of the Latins in the East gradually wasted away, in spite of the efforts of the Roman pontiffs to preserve it; and on the capture of Ptolemais, A. D. 1291, it became wholly extinct. Thus ended this vain effort where it began, after it had cost Europe an immense amount of blood and treasure. It is estimated that not less than two millions of European lives were lost in these holy wars!

The Prussians, and other northern barbarians, were influenced in this century to come over to the Christian faith, by a fifty years' war, waged upon them for that purpose, by the *Teutonic Knights of St. Mary*. Continued wars were waged in Spain by the Christian kings of Castile, Leon, Navarre, and Arragon, against the Saracen princes, who were still in possession of Valencia, Andalusia, Granada, and Murcia. And these latter were gradually weakened, and their territory diminished.

III. Learning in this century laboured under great disadvantages among the Greeks, but revived and flourished among the Latins. The kings and princes of Europe, having experienced the advantages a nation may derive from learning and the useful arts, invited learned men into their territories, encouraged a thirst for knowledge, and rewarded it with honours and emoluments. The emperor Frederic II. and Alphonsus X. king of Castile and Leon, distinguished themselves as the patrons of learning. Public schools were founded at Padua, Modena, Naples, Capua, Salamanca,

Lyons, Cologne, and other places. But the school at Paris excelled them all, and was the first that assumed the form of a *university*. The college of theology was principally founded and endowed by Robert de Sorbonne, (A. D. 1250,) a wealthy and pious man, and a favourite of Lewis IX.; from whom it derived the name of Sorbonne, which it has retained to the present day. In this age the works of Aristotle obtained a complete ascendancy in the schools. The first who published expositions of Aristotle, were Alexander Hales, an Englishman, called the Irrefragable Doctor; Albert the Great, a German, and a man of superior genius; and after these Thomas Aquinas, who was the great luminary of the schools, and was called the Angelic Doctor. In this age lived Roger Bacon, an Englishman, and a Franciscan monk. He was a very extraordinary man, skilled far beyond the standard of his age, in philosophy, mathematics, chemistry, the mechanic arts, and various languages. He was called the Admirable Doctor. His discoveries and exhibitions in chemistry and the arts were so wonderful, and so far above the comprehension of the age, that he was accused of magic, and imprisoned for ten years as a heretic.

IV. The Roman pontiffs of this century were most corrupt, tyrannical, and oppressive; they scrupled at no means of extending their power and increasing their wealth; claimed universal authority and control, both in church and state; and sometimes raised up, and put down kings at pleasure. Innocent III. in the year 1208, excommunicated John, surnamed Lack-land, king of England and Ireland; afterwards, in 1211 absolved *his subjects* from their oath of allegiance; and



finally, in the year 1212 divested him of his authority, and gave the kingdoms of England and Ireland to Philip Augustus, the king of France. Alarmed at these decrees, and dreading a war, John made his kingdoms tributary to the pope, in the year 1212. His submission was in the following words—"I John, by the grace of God, king of England and lord of Ireland, for the expiation of my sins, and out of my own free will, with the advice and consent of my barons, do give unto the church of Rome, and to pope Innocent III. and his successors, the kingdoms of England and Ireland, together with all the rights belonging to them; and will hold them of the pope as his vassal. I will be faithful to God, to the church of Rome, to the pope my lord, and to his successors lawfully appointed, and I bind myself to pay him a tribute of one thousand marks of silver yearly, viz: seven hundred for the kingdom of England, and three hundred for Ireland." This imprudence brought extreme disgrace and immense evils upon the king.

A most furious quarrel was carried on between pope Gregory IX. and the emperor Frederic II. Having before excommunicated him, which he little regarded, the pope thundered forth his bull against the emperor in the following style;—"A beast of blasphemy, replete with names, is risen from the sea, with the feet of a bear, the face of a lion, and members of other beasts; which, like the proud, hath opened his mouth against the holy name, not even fearing to throw his arrows against the tabernacle of God, and the saints that dwell in heaven," &c. Frederic met this bull by a reply in which he styles his holiness "the great dragon, the antichrist," of whom it is written, "and an-

other red horse arose from the sea, and he that sat upon him took peace from the earth," &c. This quarrel rekindled the two factions of the Guelphs and Ghibelines, whose cities were given up to indiscriminate butchery.

V. Many new orders of monks originated in this century, some of which soon ceased, and others have continued to the present time. But none equalled in numbers, privileges, and reputation, the Mendicant Orders. These multiplied so greatly that they became a heavy burden, not only upon the people, but also upon the church. This evil Gregory X. attempted to correct in the general council of Lyons, A. D. 1272, and reduced them to four orders; viz:—Dominicans, Franciscans, Carmelites, and Augustinian Eremites. "As these orders had liberty from the pontiffs to spread themselves every where and to instruct the people and to teach the youth; and as they exhibited a far greater show of piety and sanctity than the older orders of monks, all Europe suddenly burst forth in admiration and reverence for them. Very many cities, as appears from the most credible documents, were divided for their sakes into four sections; of which, the first was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinians. The people frequented, almost exclusively, the churches of the mendicants, and but seldom asked for the sacraments, as they are called, or for burial, except among them; which naturally called forth grievous complaints, from the ordinary priests who had the charge of the parishes. Indeed, the history of this and the following centuries, shows, that so great was the reputation and influence of these mendicant Friars,

that they were employed in transactions of the highest magnitude, in negotiations for peace, in the ratification of treaties, in shaping the policy of courts, in arranging financial concerns, and in various other functions totally at variance with the monastic profession." But of these four orders, the Dominicans and Franciscans were by far the most successful. They had the direction of nearly every thing in church and state, and held the highest offices both ecclesiastical and civil. What the Jesuits were, after the reformation by Luther commenced, the same were the Dominicans and Franciscans, from the thirteenth century to the times of Luther.

VI. The founder of the Dominicans was St. Dominic, a Spaniard. He was famous as a preacher, and they were at first called *preaching friars*. In the year 1277, the Order had thirty-five cloisters for men in Spain, fifty-two in France, thirty-two in Tuscany, fifty-three in Germany, forty-six in Lombardy, thirty in Hungary, thirty-six in Poland, twenty-eight in Denmark, forty in England, besides some in other countries, and a large number of nunneries. The next year it counted four hundred and seventeen cloisters.

VII. St. Francis, the author of the Franciscans, was, in his youth, wild and profligate; but, after recovering from a dangerous illness, brought on by his licentious practices, he became as extravagant in religion, as he had been before in his worldly pleasures. He clothed himself in skins, and lived like a beggar, travelling up and down the country, and exhorting all to become religious. Some regarded him as insane, and others as a saint. In 1210 he had but eleven followers, when he obtained leave of the pope to continue

his monastery. In 1211, he sent his monks all over Italy, to preach, and beg their bread. Francis himself travelled, and preached, and pretended to have revelations, and work miracles.

As these mendicant orders devoted themselves to the cause of the popes, and were exceedingly useful to them in sustaining their power and authority ; so the popes conferred upon them very great privileges and prerogatives. They were permitted to travel and preach publicly in all places, and without a license from the bishops, to be confessors to all who wished to employ them, and to grant absolutions. They were also intrusted, particularly the Franciscans, with ample power to grant *indulgences* ; the sale of which might furnish them with the means of support. In consequence of these privileges, their pride and presumption rose to a very great height. They professed to have a divine impulse and commission to illustrate and maintain the religion of Jesus. "They treated with the utmost insolence and contempt all the different orders of the priesthood ; they affirmed without a blush, that the true method of obtaining salvation was revealed to them alone ; proclaimed with ostentation the superior efficacy and virtue of their indulgences ; and vaunted beyond measure their interest at the court of heaven, and their familiar connexion with the Supreme Being, the Virgin Mary, and the saints in glory. By these impious wiles, they so deluded and captivated the miserable and blinded multitude, that they would not intrust any other but the Mendicants with the care of their souls. As an instance of the arts which they practised in order to delude the people, the *Carmelites* gave out that the Virgin Mary



had appeared to one Simon Stock, a general of their order, who died near the beginning of this century, and had promised him that no person should be eternally lost who should expire clothed in the short mantle, worn on the shoulders by the Carmelites, and called the *scapular*. And this ridiculous and wicked fiction, was countenanced and sustained by the popes.

These prerogatives of the *mendicant orders*, and their popularity, produced deadly hatred between them and the bishops and priests, and caused violent struggles and commotions in every country of Europe, and even in the city of Rome itself.

A violent contest arose between the Dominicans and the University of Paris, which was continued through nearly half this century. The Dominicans claimed the privilege of having *two* theological chairs in that institution, which the university was unwilling to grant. But the Dominicans, vigorously sustained by the pope, finally prevailed.

"But these very orders," says Mosheim, "which seemed to be the principal supports of the Romish power, gave the pontiffs immense trouble, not long after the decease of Dominic and Francis; and the difficulties, though often dispelled for a time, continually recurred, and brought the church into great jeopardy. In the first place, these two most powerful orders contended with each other for precedence; and attacked and warred upon each other in their publications, with invectives and criminations. Attempts were frequently made to stop these contentions; but the firebrand that kindled them could never be extinguished. In the next place

the Franciscan fraternity was early split into factions, which time only strengthened and rendered inveterate; and these factions not only disturbed the peace of the church, but shook even the sovereign powers and majesty of the pontiffs themselves. Nor will it appear doubtful, to one who attentively considers the course of events in the Latin church from this period onward, that these mendicant orders, in part undesignedly, and in part knowingly and intentionally, gave mortal wounds to the authority of the Romish church, and caused the people to wish for a reformation in the church."

The first subject of contention among the Franciscans, regarded the strictness of their rule. St. Francis enjoined upon his friars absolute poverty. His rule was in these words: "The brethren may appropriate nothing to themselves, neither house, nor land, nor any other thing; but as strangers and foreigners in this world, serving the Lord in poverty and humility, let them go relying confidently on alms or begging. This is that height of deep poverty, which hath constituted you, my dearest brethren, the heirs and kings of the kingdom of heaven." But soon after his death, many of them departed from this rigorous law, and desired to have their rule modified and relaxed. This gave great offence to others, who were called the *Spiritual*. A perplexing controversy having thus arisen, Innocent IV. in the year 1245, decided according to the views of those that wished their rule to be relaxed; declaring that they might hold lands, houses, furniture, books, &c. and might use them freely; but that the *right of property*, the *legal possession*, or *ownership*, of the whole should

belong to *St. Peter*, and to the church of Rome without whose consent, nothing should be sold, exchanged, or in any way transferred to others. This was doubtless a very politic decision, and in perfect keeping with the general character of *St. Peter of Rome*; but it gave great umbrage to the *Spirituals*, who pronounced it an unrighteous perversion of their rule, and in consequence of which, some retired into the woods and deserts, and others were sent into exile by the general of the order.

Another dispute rose among the Franciscans respecting *The Everlasting Gospel*, a book so called, ascribed (whether truly or falsely is uncertain) to one Joachim, an Italian abbot, and a famous prophet of that day. This work took its name from *Rev. xiv. 6*, and predicted that a new and more perfect gospel was about to be promulgated, by poor persons divinely commissioned, in the age of the Holy Spirit. This the *Spirituals* eagerly seized upon and appropriated to themselves. One of their number published an Introduction to the *Everlasting Gospel*, in which he asserted that the true and *Everlasting Gospel* of God was exhibited to mankind by *St. Francis*, who was the angel that John saw flying in the midst of heaven; that the *Gospel of Christ* would be abrogated in the year 1260, and this new and eternal Gospel take its place, and that the ministers by whom this great change would be brought about, were to be itinerant barefooted friars. This gave great offence, and caused great contentions, until the book was first condemned by the pope, and afterwards publicly burnt. "Near the close of this century originated in Italy the *Fraticelli* and *Bizochi*, parties that in

Germany and France were denominated Beghards, and which first Boniface VIII. and afterwards other pontiffs, condemned, and wished to see persecuted by the Inquisition, and exterminated in every possible way."

VIII. The theology of this century became still more corrupt. Little regard was paid to the Scriptures, at least to their plain and simple meaning. The scholastic doctors, with Aristotle in one hand, and the Bible in the other, philosophized, disputed, divided, defined, distinguished, and at the same time greatly obscured the simple and beautiful truths of the religion of Christ. But no sentiment was more pernicious than that which taught that men can perform more than God requires of them, and that all religion consists in the external homage of the lips, in certain bodily gestures, and external penances. The manner in which the body and blood of Christ are present in the Eucharist, had as yet been a matter in dispute, and no authoritative decision had as yet been made by the church upon the subject. But in the fourth Lateran council, A. D. 1215, Innocent III. a most imperious pontiff, without asking the opinion of any one, published seventy decrees, in which, among other things calculated to increase the power of the pontiffs, and give importance to the clergy, he decided the question respecting the Eucharist, and pronounced that opinion to be the only true one, which is now universally received in the Romish church. To this new article of faith, he consecrated the hitherto unknown term transubstantiation. He added also, as an article of faith, that every one is bound by a positive divine ordinance, to enumerate and confess his sins to a



priest. Up to this time, although the confession of sins was held to be a duty, yet every one had been at liberty, as he saw fit, either to confess them mentally to God alone, or orally to a priest also. It is easy to see how greatly these two dogmas were calculated to increase the power and authority of the priests.

IX. "Nothing perhaps will show more clearly the unsoundness of the religion of the age, generally, and its discordance with the Bible, than the history of the societies of Flagellants; which first originated in Italy, in the year 1260, and afterwards spread over a large part of Europe. A great multitude of persons, of all ranks and ages, and of both sexes, ran about the streets of cities and country towns with whips in their hands, lashing their naked bodies; and they expected by this voluntary punishment, by their frightful countenances and their distracted cries, to procure the divine compassion for themselves and others. This method of placating the Supreme Being, was perfectly accordant with the nature of religion as it existed in that age. Nor did these Flagellants do any thing but what they had learned from the monks, and particularly from the mendicant orders. And hence they were at first highly revered and extolled for their sanctity, not only by the populace, but also by their rulers and governors. But when the turbulent and extravagant, and those contaminated with ridiculous opinions, joined themselves to the primitive and more decent and moral Flagellants, the emperors and the pontiffs issued decrees to put a stop to this religious frenzy." Although the doctrine of transubstantiation had been decided *ex cathedra*, and pronounced by the

infallible head of the Romish church to be the true doctrine, yet there were many as yet who denied it, and maintained what is called the real presence, or consubstantiation. Pre-eminent among these was John, a subtle doctor of Paris, near the close of this century.

X. Rites and ceremonies continued to be increased. Religion had become so exclusively an external thing, that every means was studied of presenting it to the eyes and external senses. Hence at stated times, and particularly on the festivals, they had a kind of religious shows, or dramatic representations of all the more striking facts in sacred history.—The doctrine of transubstantiation led, of course, to many ceremonies, by which the bread and wine, now become the soul and body and Divinity of Christ, might be sufficiently honoured. “Hence those splendid caskets, in which God, in the form of bread, might reside as in a house, and be carried from place to place: hence lamps, and other decorations, were added to these reputed domicils of a present Deity; hence this bread was carried in splendid processions, along the streets, to the sick; and other rites of like character were introduced. But to crown all, the festival of the body of Christ, was instituted. This was done at the instance of one Juliana, a nun who lived at Liege in the Netherlands. “This fanatical woman declared, that as often as she addressed herself to God, or to the saints in prayer, she saw the full moon with a small defect or breach in it; and that, having long studied to find out the signification of this strange appearance, she was inwardly informed by the Spirit, that the moon *signified the church* and that the defect or breach

was the want of an annual festival in honour of the holy sacrament." Doubtless it would have bordered on excessive incredulity, not to have received such a report of a pious nun; pope Urban IV. therefore, in the year 1264, supplied the defect, and imposed the festival upon the whole church! It was established and confirmed in the council of Vienne, A. D. 1311. At the close of this century, Boniface VIII. added to the ceremonies of the church, the year of jubilee; which is celebrated at Rome with great pomp to the present day. A rumour in some way got abroad, that all who should devoutly visit St. Peter's church in the course of those years that terminate centuries, would thereby merit indulgences for a hundred years. The pope upon inquiring into the subject, pronounced it to be true; and by an epistle sent throughout all christendom, decided that in every centennial year, all who would confess their sins, and devoutly visit the temple of St. Peter and St. Paul at Rome, should receive plenary absolution of their sins. This brought vast numbers to Rome from all parts of Europe. "The public roads in Italy exhibited an almost continuous procession, or a line of march from one end to the other; and nearly every day two hundred thousand foreigners might be counted at Rome. Indeed it has been estimated that two millions of people visited Rome during the year 1300; and the concourse there was so great, that many were trodden to death by the throng. So happy a result made the pope and the people of Rome wish that a century was not so long an interval. Therefore Clement VI. repeated the jubilee, A. D. 1350; and Nicolaus V.

established the festival to be held once in twenty-five years.

XI. During the whole of this century, the popes were engaged in cruel and bloody wars against heretics; i. e. such as dissented in any degree from the doctrines of the church of Rome, or disputed the power and prerogatives claimed by the popes. These heretics, under different names, and holding very different sentiments, were scattered throughout all Europe, and in some parts were very numerous. In order to search out and detect them, the pope stationed his legates in almost every city, the inhabitants of which were suspected. These legates, from the duties assigned them, were called Inquisitors. In the next place, several persons were associated together, constituting a board of Inquisitors. In 1233, Gregory IX. altered the institution, and conferred on the preaching monks, or Dominicans, the inquisition for heresy in France; and by a formal bull, freed the bishops from that duty. From this period we are to date the commencement of the dreadful tribunal of the Inquisition; which, in this and the following centuries, subdued such hosts of heretics, either by forcing them back into the church, or by delivering them up to the temporal authorities to be burned. The Dominicans erected, first at Toulouse, and then at other places, permanent courts, before which were arraigned, not only heretics, and those suspected of heresy, but likewise those that were accused of magic, soothsaying, Judaism, sorcery, and the like. The following account of the Inquisition may be interesting.

When the Inquisition discovered a transgressor of their laws, either by common report, or by their spies, or by an informer, he was cited three times



to appear before them ; and if he did not appear, he was forthwith condemned. It was safest to appear on the first citation ; because the longer a man delayed, the more guilty he would be ; and the Inquisition had their spies, and a thousand concealed ways of getting an absconding heretic into their power. When a supposed heretic was once in the hands of the Inquisition, no one dared to inquire after him, or write to him, or intercede for him. When every thing belonging to the person seized was in their hands, then the process began ; and it was protracted in the most tedious manner. After many days, or perhaps months, which the accused dragged out in a loathsome dungeon, the keeper of the prison asked him, as it were accidentally, if he wished to have a hearing. When he appeared before his judges, they inquired, just as if they knew nothing about him, who he was, and what he wanted. If he wished to be informed what offence he had committed, he was admonished to confess his faults himself. If he confessed nothing, time was given him for reflection, and he was remanded to prison. If after a long time allowed him, he still confessed nothing, he must swear to answer truly all the questions put to him. If he would not swear, he was condemned without further process. If he swore to give answer, he was questioned in regard to his whole life without making known to him his offence. He was, however promised a pardon, if he would truly confess his offences : an artifice this, by which his judges often learned more than they knew before against him. At last the charges against him were presented to him in writing, and counsel also was assigned him, who, however, only advised him to *confess fully his faults.* The accuser and informe.

against him were not made known to him, let the real charges against him were put into his hands. He was allowed time for his defence ; but his accuser, and the witnesses against him, he could know only by conjecture. Sometimes he was so fortunate as to discover who they were ; but rarely were they presented before him or confronted with him. If his answers did not satisfy his judges, or if the allegations against him were not fully proved, resort was had to torture : a transaction which well nigh exceeded the sufferings endured by the first Christians when persecuted by the pagans. The torture was by the rope, by water and by fire. The rope was passed under the arms, which were tied behind the back of the accused. By this rope he was drawn up into the air with a pulley, and there left to swing for a time ; and then suddenly let fall to within half a foot of the ground ; by the shock of which fall, all his joints were dislocated. If he still confessed nothing, the torture by water was tried. After making him drink a great quantity of water, he was laid upon a hollowed bench ; across the middle of this bench a stick of timber passed, which kept the body of the offender suspended, and caused him most intense pain in the back bone. The most cruel torture was that by fire ; in which his feet being smeared with grease, were directed towards a hot fire, and the soles of them left to burn until he would confess. Each of these tortures was continued as long as, in the judgment of the physician of the Inquisition, the man was able to bear it. He might now confess what he would, but still the torture would be repeated, first to discover the object and motives of the acknowledged offence, and then to make him expose his accomplices. If, when tortured, he

confessed nothing, many snares were laid to elicit from him, unconsciously, his offence. The conclusion was, that the accused, when he seemed to have satisfied his judges, was condemned, according to the measure of his offence, to death, or to perpetual imprisonment, or to the galleys, or to be scourged; and he was delivered over to the civil authorities, who were instructed to spare his life, as the church never thirsted for blood; but yet they would experience persecution if they did not carry the decisions of the court into execution. What an infernal device is the Inquisition! What innocent person could escape destruction, if an inquisition were disposed to destroy him? A heretic, even if he had been acquitted by the pope himself, might still be condemned to die by the Inquisition. An equivocal promise of pardon might be given, to induce him to make confession, but the promise must not be fulfilled when the object of it was obtained. Even death did not free a person from the jurisdiction of the Inquisition; for a deceased heretic must be burned in effigy. Would not every feeling of humanity be outraged by following such principles as these? The inquisitorial judges do not deny that by such proceedings, many innocent persons perish along with the guilty; but this does not trouble them. Better, say they, that a hundred innocent persons, who are good catholics, should be cut off and go to Paradise, than to let one heretic escape, who might poison many souls, and plunge them in endless perdition.

Besides this inquisitorial process, the pope strongly urged upon the king and nobles of France a holy war against the heretics, that were very numerous in the southern part of that kingdom;

and promised ample indulgences to those who should engage in it. This crusade was preached up by the *Cistercian* monks; and in the year 1209, a large army was collected, and commenced their holy war against the heretics, who bore the general name of *Albigenses*. This war was carried on in the most cruel manner, and with various success, for several years together. The director of the war was Arnald, a *Cistercian* abbot and the pope's legate; the commander in chief of the forces, was Simon, earl of Montfort. At the capture of *Minerbe*, Simon found one hundred and forty *Manichæans*; all of whom he burned at the stake, because they would not abjure their religion. At *Beziers*, six thousand persons were slain; and at *Toulouse*, twenty thousand. When the crusaders had captured a castle called *Brom*, in which were found one hundred persons, Simon ordered all their noses to be cut off, and their eyes to be put out, except a single eye of one individual, who might serve as guide to the rest, who were sent to *Cabrieres*, to terrify others.

XII. But all this severity of the popes against heretics, and the various means used to suppress them, could not extirpate them, or prevent new and pernicious sects from springing up. One of the most considerable of these, was that of the *Brethren and Sisters of the free Spirit*, which at this time secretly spread over Italy, France, and Germany; and, by a great show of piety, drew after it many persons of both sexes. Clothed in a singular manner, they ran about the cities and the country, begging their bread with loud vociferations; for they maintained that labour prevented the elevation of the soul to God. They were accompanied by women, with whom they



lived in the greatest familiarity. "These brethren, who boasted of being free from the law, and of having attained to the freedom of the Spirit, professed a rigid and austere species of mystical theology, based upon philosophical principles, that were not far removed from the impiety of those called Pantheists. For they held that all things emanated from God, and would revert back into him; that rational souls were parts of the Supreme Being, and that the whole universe was God; that a man, by turning his thoughts inward, and withdrawing his attention from all sensible objects, may become united in an inexplicable manner with the Parent and first cause of all things, and be one with him; that persons thus immersed in the vortex of the Deity, by long contemplation attained to perfect freedom, and became divested not only of all their lusts, but likewise of the instincts of nature. From these, and similar principles, they inferred that a person thus raised up to God, and absorbed as it were in the Divine nature, was himself God, and such a Son of God as Christ was; and therefore was raised above all laws, human and divine. And they maintained, of course, that all external worship of God, prayer, fasting, baptism, the sacred supper, &c., were mere elements for children; which a man no longer needed, when converted into God himself, and detached from this visible world."

Among these people, there were some conscientious and upright persons, who did not push their doctrines so far, nor extend that liberty of the spirit which they professed beyond an exemption from external worship and ecclesiastical law. *They made religion consist exclusively in internal*

worship, and looked with contempt on monastic rules of discipline, and other things held sacred. Not a few of this description, being apprehended by the Inquisitors, expired cheerfully and calmly in the flames. "But there were others of a worse character among them, and whose piety was as foolish as it was dangerous. These maintained, that by persevering contemplation, all the instincts of nature might be eradicated, and excluded from the godlike soul, and a kind of holy or divine stupor be brought over the mind." Carrying out this principle, they set decency at defiance, and seemed to think that the utmost elevation of man is to exhibit the senselessness of the brute.



## CENTURY XIV.

1. Religious wars.—2. Literature.—3. Pope's claims of authority, and bull *Unam Sanctam*.—4. Two popes.—5. Mendicants.—6. John Wickliffe.—7. Contests of Franciscans.—8. Cellites.—9. Theology.—10. Ceremonies.—11. Sects.

I. MANY efforts were made by the popes, in this century, to renew the holy wars against the Turks and Saracens. Several armies were raised at different times, and considerable preparations were made to fit out expeditions to Palestine; but from one cause and another, they all failed, and nothing was done. During this century, the Christian religion was almost extirpated in the East by the Turks and Tartars. Tamerlane, the powerful emperor of the Tartars, as a disciple

of Mohammed, thought it his duty to make war upon the Christians, in order to convert them to the true faith, and therefore inflicted upon them numberless evils; cruelly butchered some, and dooming others to perpetual slavery.

During this century, the barbarians in the north of Europe that still adhered to their ancient idolatry, were, by one means and another, brought over to the Christian faith. In this work, the Teutonic knights performed no small share, by wars and massacres. The Jews suffered great persecution in many countries in this century; and many of them were compelled to profess Christianity, in order to save their lives. The Saracens, or Moors, still maintained a footing in Spain; and against them continual wars were waged by the Christian kings of Castile, Aragon, and Navarre.

II. The literature and philosophy of this age, although generally improving, were yet very imperfect, and not very profitable. Aristotle reigned in the schools, and violent contests were carried on between the Realists and Nominalists. Among the latter, William Occam and John Buridan distinguished themselves. Astrology, or the art of prognosticating the fortunes of men by the stars, was extensively cultivated by the philosophers of this day. Yet caution was necessary in order to avoid impeachment for magic, and to escape the hands of the Inquisitors. This caution was not sufficiently observed by Ceccus Asculanus, a very noted peripatetic philosopher, astrologer, mathematician, and physician. For, having by mechanical arts performed some things that appeared *miraculous* to the vulgar, and uttered predictions *that proved to be true*, he fell under suspicion of

having intercourse with the devil, and was committed to the flames by the Inquisition at Florence, A. D. 1327. Thomas Bradwardine, an Englishman, and archbishop of Canterbury, distinguished himself as a mathematician. The celebrated Petrarch and Dante, in Italy, gave a spring to the cultivation of polite literature.

III. The popes and the clergy of this age were exceedingly corrupt, and almost every kind of wickedness was practised and carried on under the guise of religion. All honest and good men ardently wished for a reformation of the church, both in its head and its members, as it was usual to express it. But so great was now the papal power, that it was no easy matter to accomplish it. Yet this dominion of the Roman pontiffs, impregnable and durable as it seemed to be, was gradually undermined and weakened in this century, partly by the rash insolence of the pontiffs themselves, and partly by the occurrence of certain unexpected events. The commencement of the weakening of the papal power is referred to the contest between Boniface VIII., who governed the Latin church at the beginning of this century, and Philip the Fair, king of France. In a very haughty letter addressed to Philip, Boniface maintained that all kings and persons whatsoever, by divine command, owed perfect obedience to the Roman pontiffs; and this not only in religious matters, but likewise in secular and human affairs. The king replied with great severity. Boniface then published the celebrated bull, called *Unam Sanctam*. "In this bull, the pontiff asserts that there is but one church of Christ, under one head, as there was but one ark under the command of Noah; all out of which necessity



perish: that the sole head of the church or earth is Christ's vicegerent, St. Peter and his successors, who are amenable to none but God: that both swords, the spiritual and the material, are in the power of the church; the latter to be wielded for the church, or by the kings and soldiers, at the nod and pleasure of the priesthood, and the former to be wielded by the church or the priesthood: that the temporal power is subjected to the spiritual; otherwise the church would be a double-headed monster: that whosoever resists this order of things, resists the ordinance of God: and he concludes thus:—"We declare, determine, and decree, that it is absolutely necessary to salvation, that every human being should be subject to the Roman pontiff." The king, on the contrary, in an assembly of his nobles, publicly charged the pontiff with heresy, simony, dishonesty, and other enormities; and urged the calling of a general council, in order to depose the guilty pontiff from his office. The pontiff, in return, excommunicated the king and all his adherents, A. D. 1303. Upon this, Philip sent William de Nogaret, a famous lawyer, and a bold and fearless man, who raised a small force, suddenly attacked Boniface, who was living securely at Anagni, made him prisoner, wounded him, and, among other severe indignities, struck him on the head with his iron gauntlet. The pope was rescued out of his hands, but died soon after, from the violence of his rage and anguish of mind. This taught succeeding popes the salutary lesson that sometimes it was necessary to fear the wrath of a king, and to conciliate the civil powers. Philip managed to have a Frenchman created pontiff at Rome, A. D. 1305 over whom he could

exercise control. He assumed the name of Clement V., and, in compliance with the wishes of the French king, remained in France, and transferred the pontifical court to Avignon, where it continued for seventy years. This period the Italians call the *Babylonish captivity*. The residence of the popes at Avignon tended in no small degree to lessen their power and influence. The Ghibelline faction in Italy, hostile to the popes, assumed greater boldness, and several cities revolted from the popes. Rome itself became the parent and fomentor of tumults, cabals, and civil wars; and the laws and decrees sent thither from France, were publicly treated with contempt: and that not merely by the mobs, but also by the common citizens. A great part of Europe followed the example of Italy; and numberless examples show that the people of Europe attributed far less power to the fulminations and decrees issued from France, than to those issued from Rome.

IV. After the death of Gregory XI., A. D. 1378, two popes were chosen: one assumed the name of Urban VI., and resided at Rome; the other assumed the name of Clement VII., and resided at Avignon. The cardinals chose the first to please the people of Rome, and the second, to please themselves and others; and which of these was the legitimate and true pontiff, still remains uncertain; nor can it be fully ascertained from all the documents, which have been published in great abundance by both parties. France, Spain, Scotland, Sicily, and Cyprus, espoused the cause of Clement; the other countries of Europe regarded Urban as the true viceregent of Christ. "Thus the unity of the Latin church," says Mos-

heim, "as existing under one head, came to an end, at the death of Gregory XI. ; and that most unhappy division ensued, which is usually denominated the *great schism of the West*. For during fifty years, the church had two or three heads ; and the contemporary pontiffs assailed each other with excommunications, maledictions, and hostile measures. The calamities and distress of those times are indescribable. For besides the perpetual contentions and wars between the pontifical factions, which were ruinous to great numbers, involving them in loss of life or of property, nearly all sense of religion was in many places extinguished, and wickedness daily acquired greater impunity and boldness. The clergy, previously corrupt, now laid aside even the appearance of piety and godliness ; while those who called themselves Christ's viceregents were at open war with each other : and the conscientious people, who believed that no one could be saved without living in subjection to Christ's viceregent, were thrown into the greatest perplexity and anxiety of mind. Yet both the church and the state received very considerable advantages from these great calamities. For the nerves of the pontifical power were cut by these dissensions, and could not afterwards be restored ; and kings and princes, who had before been in a sense the servants of the pontiffs, now became their judges and masters."

V. The mendicants, particularly of the Dominican and Franciscan orders, were in great power and authority in the church ; and so great was their reputation for sanctity, and for power with God, that the most distinguished persons of both sexes, some while in health, others when sick, and in the near prospect of death, wished to be received into

their orders, for the purpose of securing the favour of God. Many carefully inserted in their last wills, that they would have their corpses wrapped in a sordid Dominican or Franciscan garment, and be buried among the mendicants.—At the same time, their vices and crimes were such as to give great offence to many, and create great disturbance. Almost universally, the higher and lower orders of the regular clergy, the universities, and the other monks, were bitterly opposed to them. Yet they were sustained by the popes, because they found them excellent tools for accomplishing their purposes, and maintaining their power and authority.

VI. Many individuals distinguished themselves by their opposition to the mendicant orders. Among these were Richard, Archbishop of Armagh in Ireland, and John de Polliac, a Parisian doctor. But among the foes of the mendicant orders, no one has obtained greater fame with posterity, than John Wickliffe, an English doctor, and professor of theology, at Oxford. Wickliffe was a hard student, a great scholar for that age, a sarcastic writer, and an able disputant. In the year 1360, he distinguished himself, by becoming the advocate of the University, against the mendicant monks, who infringed the laws of the University, and enticed the students away to their monasteries. He afterwards attacked not only the monks, but also the popes and the clergy; and confuted the prevailing errors of the day, both as to the doctrines of Christianity, and the constitution of the Christian church. In consequence, he was accused, and several efforts made to effect his trial; but in various ways, providence seemed to protect him, so that at last he died in peace, A. D. 1384.



His doctrines, however were condemned, and some forty or fifty years afterward his bones were dug up and publicly burnt !

Wickliffe has been fitly called the Morning Star of the Reformation. He translated the whole Bible, from the Latin Vulgate into English ; and maintained all the leading doctrines afterwards maintained by Luther, and others of the Reformers. The charges brought against him, extracted from his public lectures and sermons, were as follows : " That there is one only universal church consisting of the whole body of the predestinate.—That the eucharist, after consecration, was not the real body of Christ, but only an emblem or sign of it. That the church of Rome was no more the head of the universal church, than any other church : and that St. Peter had no greater authority given him, than the rest of the apostles.—That bishop and presbyter, in the apostolic Church, were the same.—That the pope had no more jurisdiction in the exercise of the keys, than any other priest.—That if the church misbehaved, it was not only lawful, but meritorious, to dispossess her of her temporalities.—That when a prince or temporal lord was convinced that the church made an ill use of her endowments, he was bound, under pain of damnation, to take them away.—That the gospel was sufficient to direct a Christian in the conduct of his life.—That neither the pope, nor any other prelate, ought to have prisons for the punishing of offenders against the discipline of the church."

VII. Great contests arose among the Franciscans, between the Spirituals, (called also Fratricelli,) who were for adhering to the strict rule of poverty, and severe discipline, prescribed by St.

Francis; and those who were for a laxer discipline, which had been sanctioned by the popes, and who were called Brethren of the community. These latter were the most numerous, and were supported by Roman pontiffs, by whose authority their rule had been relaxed. They wore long, loose, and good habits, with ample hoods, or coverings for their heads, and in the seasons of harvest and vintage, they laid up corn in their granaries, and wine in their cellars. The Spirituals were very numerous in France and elsewhere. They wore straight, short, sordid, and vile garments, with small hoods, and laid up nothing in store, but relied wholly upon charity for a subsistence. They denied the right of the popes to alter the rule of their founder, which they regarded as the true gospel of Christ, and dictated by God himself, and therefore not subject to the power of the pontiffs. This brought upon them the hot displeasure of these successors of St. Peter, who never could permit their power and prerogatives to be touched with impunity.—From this time, (A. D. 1318) therefore, not only in France, but also in Italy, Spain, and Germany, an immense number of the defenders of the rule of St. Francis, Fratricelli, Beghards, and Spirituals, were cruelly put to death, by means of the Inquisitors, who were required to seize upon them wherever they could be found.

Another violent contest arose respecting the poverty of Christ and his apostles. The Franciscans as a body, maintained that Christ and his apostles possessed nothing, by way of property or dominion, either in common or individually. This the Dominicans denied, and were supported by the decision of the pope; who pronounced it to be

a heresy, pestiferous, erroneous, damnable, blasphemous, and opposed to the catholic faith; and ordered that all who professed it, should be accounted heretics, contumacious, and rebels against the church. The consequence of this edict was, that many were seized and committed to the flames, by their enemies, the Dominican Inquisitors.

VIII. In the early part of this century, there arose at Antwerp the sect of the Cellites, called also the Brethren and Sisters of Alexius, because they had St. Alexius for their patron saint. They made it their business to wait on the sick and the dying, who were numerous at that time from the prevalence of the plague, and attended to the burial of such as died. On account of their singing funeral dirges on such occasions, they were also called Lollards. The example of these good people was followed by many others; and in a short time, over the greater part of Germany and the Netherlands, societies were formed of such Lollards, of both sexes, who were supported partly by their own labour, and partly by the munificence of those whom they served, and of other pious persons. The term Lollard, however, seems to have been applied as a reproachful epithet to many different sects, as denoting one who concealed great vices and pernicious sentiments, under the mask of great piety. But there is a diversity of opinion among authors, in regard to this matter.

IX. The religion and theology of this age must be acknowledged to be very degenerate and corrupt, both as taught in the schools, and as exhibited for governing the conduct and lives of men. In explaining and inculcating the doctrines of religion, most of the Greeks and Latins followed the principles of the Peripatetic philosophy. In

this class, John Duns Scotus, an Englishman, was among the most distinguished. There were some, indeed, who condemned this method of philosophizing on religious subjects, and who endeavoured to draw the attention of students in theology to the Holy Scriptures. Hence there were fierce disputes every where, but especially in the most distinguished universities, as those of Paris and Oxford, between the biblical and philosophical theologians. Moreover the scholastic doctors, or philosophical divines, had great controversies among themselves, on various subjects. Abundant matter for these contests was afforded by John Duns Scotus, who, being of the Franciscan order, and envious of the Dominicans, attacked certain doctrines of Thomas Aquinas, and maintained that they were untrue. The Dominicans united to defend the brother of their order, who was the oracle of the schools; and on the other hand, the Franciscans gathered around Scotus, as a doctor that descended from heaven. Thus the two most powerful orders, the Dominicans and the Franciscans, were again pitted against each other; and the famous sects of the Scotists and Thomists, were produced, which still divide the schools of the Latins. These schools disagree respecting the nature of divine co-operation, the measure of divine grace necessary to man's salvation, the unity of form in man or personal identity, and many other subjects. But nothing procured Scotus greater glory, than his defence and demonstration in opposition to the Dominicans, of what is called the immaculate conception of the Virgin Mary.

X. Ceremonies were still increased. Innocent V. commanded Christians to observe festal days,



in memory of the spear that pierced the Saviour's side, of the nails that fastened him to the cross, and of the crown of thorns, which he wore at his death. John XXII. ordered Christians to annex to their prayers the words with which the angel Gabriel saluted the Virgin Mary, *Ave Maria*, &c. Benedict XII. sanctioned the senseless fable of the Franciscans, respecting the impression of the wounds of Christ upon their founder, by ordaining a festival to commemorate that event.

XI. In the Latin church, the Waldenses, the Cathari, the Apostoli, the Beghards, the Beguins, the Brethren and Sisters of the free spirit, the Lollards, &c., gave work enough to the officers of the holy Inquisition. About the middle of the century, a new sect of Flagellants rose up in Germany, and roaming through various countries, created excitement among the people. They were of every order, sex, and age, and taught that flagellation was of equal efficacy with baptism and the other sacraments, and that by it might be obtained from God the forgiveness of all sins, without the merits of Christ, &c. Quite different from them was the sect of the *Dancers*, which originated at Aix la Chapelle in the year 1373, and thence spread through the district of Liege, Hainault, and other Belgic provinces. Persons of both sexes, publicly and in private houses, suddenly broke into a dance, and holding each other by the hand, danced with great violence till they fell down nearly exhausted. Amidst those violent movements, they said they were favoured with wonderful visions. They also wandered about like the Flagellants, and lived by begging. They esteemed the public worship of the church and of the priesthood, of little value, and held secret as-

semblies. The Knights Templars were accused of enormous crimes; and, in the year 1311, the whole order was suppressed by the council of Vienne. Their very ample possessions were transferred in part to other orders, especially to the Knights of St. John, and in part were confiscated by the reigning sovereigns.



## CENTURY XV

1. Spread of popery, and depression of the Greek church.—
2. Revival of learning in Western Europe.—3. Corruption, of the popish church.—4. Western schism, and Council of Constance.—5. John Huss and Jerome burnt.—6. Council of Bâle.—7. Religious fraternities.—8. Lollards, Waldenses, Calixtines, and Taborites.—9. Fanatical sects.

I. NEAR the close of this century, Ferdinand, king of Spain, by the conquest of Grenada, (A. D. 1492,) wholly subverted the dominion of the Moors or Saracens in Spain. Efforts were made, both by persuasions and civil penalties, to induce them to embrace Christianity; but with little success. About this time, vast multitudes of Jews were ordered into banishment by Ferdinand, unless they would embrace Christianity; which many of them did in an insincere and hypocritical manner. And to the present day, many Jews exist in Spain and Portugal, who pretend to be Christians. It was near the close of this century that the Portuguese navigators doubled the Cape of Good Hope, and penetrated to India and Ethiopia; and Christopher Columbus, in the year

1492, discovered a new world. It was thought incumbent to send Christianity to these newly discovered countries, which was first attempted by the Portuguese, among the Africans of the kingdom of Congo; whose king with all his subjects, at once received the Romish religion. Pope Alexander VI. divided America between the Spaniards and Portuguese, and strongly enjoined it upon both nations, not to suffer the inhabitants of the islands and the continent to continue longer ignorant of the true religion. Many of the Franciscans and Dominicans were sent to those countries to convert the natives to Christ.

Christianity in the East, was almost wholly obliterated by the Turks and Tartars, who embraced the Mohammedan faith, and spread their conquests and their religion in almost every direction. The capture of Constantinople by the Turks, in the year 1453, brought the glory of the Greek church to an end; nor had the Christians any protection against the daily oppression and wrongs of the victors, or any means of resisting the torrent of ignorance and barbarism that rushed in upon them.

II. These events were almost fatal to learning in the east, but tended to promote it in the west. After Constantinople fell into the hands of the Turks, great numbers of learned Greeks migrated into the different countries of Europe, and particularly into Italy; where they were encouraged, and became the instructors of youth, and translators of ancient authors, and thereby greatly promoted the cause of literature in the west. Some of the popes distinguished themselves as the patrons of learning; also many of the kings and princes, by their protection and extraordinary munificence,

aided literary men, established universities, collected libraries, and thus advanced the cause of science. Among these the family of the Medici in Italy, and Alphonsus VI. king of Naples, acquired permanent fame by their liberality and their attachment to learning. About the year 1440, the art of printing was discovered, which also contributed greatly to the cause of learning by rendering books cheap and common. The place where this art was discovered, as well as the person by whom, are in dispute. Three places claim the honour, Haerlem, Mentz, and Strasburg. John Guttemberg was probably the inventor of movable types, who entered into partnership with John Faust, at Mentz, though it is probable that printing with carved blocks had been practised before. The Platonic philosophy was again revived in this century, and came into competition with the Aristotelian, which had long borne sway in the schools. In France and Germany, the contests between the Realists and Nominalists were fiercely maintained; and sometimes not only by arguments, but by penal laws, and the force of arms. There was scarcely a university that was not disturbed by this war.

III. The deplorable corruption of the dominant church in this age, in all its parts and members, from the highest to the lowest, is acknowledged on all hands. Many of the popes were distinguished for nothing more than for their various crimes and wickedness. Ambition, avarice, fraud, and sensuality, were commonly practised among them. John XXIII. was removed from the pontificate by the council of Constance, under the charge of various crimes, among which were the following:—simony extortion, poisoning, adul-



tery, incest, the sale of ecclesiastical benefices, and perjury. Sixtus IV. had sixteen illegitimate children, whom he took special care to provide for and enrich. But of all the popes of this age, perhaps Roderic Borgia, who assumed the name of Alexander VI., excelled in wickedness. He has been called the *Catiline* of the popes; and the villanies, crimes, and enormities recorded of him, are so many and so great, that it must be certain that he was destitute, not only of all religion, but also of decency and shame. The most of the monastic orders were filled with ignorant, lazy, dishonest, and debauched people, as evinced by numerous documents, and the testimony of all the best historians. The mendicant monks, particularly the Dominicans and Franciscans, gave as great offence, by their arrogance, their quarrelsome temper, their invasion of the rights of others, their superstition, and their vain disputes about religion, as the opulent monks did by their luxury, their laziness, their hatred of learning and science, and their vices.

The religion of this age consisted chiefly in vain and senseless ceremonies, and few thought of any thing further. Yet doubtless there were a few who were truly pious, although shrouded in the mists of superstition and human inventions. Such was Thomas a Kempis, whose book on the *Imitation of Christ*, has been translated into many languages, and is read at the present day. Theology took its form pretty much from the different schools in which it was taught; and Plato and Aristotle had nearly as much authority as the word of God. Yet there were some who condemned the scholastic subtilty, and endless wrangling of the dialecticians, as being destructive to

religion and piety. Such was John Gerson, one of the greatest men of his age. A dispute arose in 1462, upon this question,—whether the *blood of Christ was distinct from his divine nature or not*; and of course, whether it ought to receive divine worship or not. The Franciscans espoused the affirmative, and the Dominicans the negative. The pope, not being able to suppress the controversy, imposed silence on both the contending parties, declaring that both opinions might be tolerated, until he should have leisure and opportunity to examine which was most correct.

IV. At the beginning of this century, there were two popes—one at Rome, and the other at Avignon—each claiming to be the regular descendant of St. Peter. And in the year 1409, a third was created by a council held at Pisa. Thus was the church divided between three pontiffs who fiercely assailed each other with reciprocal excommunications, reproaches, and maledictions. This schism of the West, which had existed for half a century, and been the cause of so many evils, was finally healed by the council of Constance, which met, A. D. 1414, and continued its sessions for three years and a half. This council, which claimed to be general, and to represent the whole church, established, by several decrees, the supreme authority of a general council over the whole church, and over the pope; a doctrine very unwelcome to the Roman pontiffs, and strongly opposed by them. These decrees I translate from the Latin as follows:—"This sacred synod of Constance, constituting a general council, for the extirpation of this schism, and the union and reformation of the church of God in its

head and in its members, ordains, defines, decrees, and declares, as follows:—

“And first it declares, That this synod, lawfully assembled in the Holy Spirit, constituting a general council, and representing the catholic church, has its power immediately from Christ, to which every one, of whatever grade or dignity, even if he be the pope, is bound to be obedient in those things that pertain to faith, the extirpation of the above mentioned schism, and the reformation of the catholic church in its head and in its members.

“It declares likewise, That whoever he be, of whatever condition, grade, dignity, even if he be pope, who shall contemptuously refuse obedience to the commands, statutes, or ordinances, or precepts of this sacred synod, and of any other general council, lawfully called, in regard to the forenamed things, done, or to be done, or pertaining to them, unless he repent, shall be subjected to condign penance, and shall be duly punished, even by a recurrence to the civil arm, if need so require.”

V. It was by this council of Constance that John Huss and Jerome of Prague were condemned as heretics, and burnt. They were among the morning stars of the Reformation. The following account is given of Huss. “His doctrines and books being condemned, he was required to recant; but he magnanimously refused: and, on the 7th of July, 1415, the council ordered that he should be degraded from the priesthood his books publicly burnt, and himself delivered to the secular power. That sentence he heard without emotion. He immediately prayed

for the pardon of his enemies. The bishops appointed by the council stripped him of his priestly garments, and put a mitre of paper on his head, on which devils were painted, with this inscription, *A Ringleader of Heretics*. The bishop delivered him to the emperor, and he delivered him to the duke of Bavaria. His books were burnt at the gate of the church, and he was led to the suburbs, to be burnt alive. Prior to his execution, he made a solemn, public appeal to God, from the judgment of the pope and council, which was fervent and energetic. He was then surrounded with fagots, his mind all the while composed and happy. The flames were then applied to the fagots; when the martyr sang a hymn, with so loud and cheerful a voice, that he was distinctly heard through all the noise of the combustibles and of the multitude. At length, he uttered, 'Jesus Christ, thou Son of the living God, have mercy on me!' and he was consumed; after which, his ashes were carefully collected and thrown into the Rhine. Huss was a true ecclesiastic, and a real Christian;—gentle and condescending to the opinions of others, this amiable pattern of virtue was strict only in his principles. His great contest was with vice. His piety was calm, rational, and manly; his fortitude was undaunted. 'From his infancy,' said the university of Prague, 'he was of such excellent morals, that during his stay here, we may venture to challenge any one to produce a single fault against him.' His writings were simple, pious, affectionate, and intelligent. Luther said he was the most rational expounder of Scripture he ever met with."

A distinct idea may be formed of the opinions



of Huss by stating, that they agreed, in almost every particular, with those of Wickliffe. Indeed it was from the Bible and the writings of Wickliffe that Huss formed his creed. His friend, Jerome of Prague, adopted the same opinions, and was devoted to the same studies. Jerome was inferior to Huss in age, but equal to him in piety, and his superior in learning, taste, and eloquence. He was brought before the council of Constance; made a speech of wonderful power and eloquence in his own defence; but was condemned and burnt in a few weeks after the martyrdom of his friend Huss.

This council also condemned John Wickliffe, long since dead; and ordered all his books to be destroyed and his bones to be burnt. The same council passed the famous decree, that the sacred supper should be administered to the laity, in the element of bread only, forbidding the communion in both kinds. But it finally broke up without attempting a reformation of the church in its head and in its members, as the language of the time then was. This important work, acknowledged on all hands to be so necessary, was deferred to a council to be called at the end of five years.

VI. The assembling of this council was delayed more than twice five years; but at length, on the 23d of July, 1431, it commenced at Basil, or Bâle, under the presidency of cardinal Julian, as representative of the pontiff. But pope Eugene IV. soon began to apprehend, from the materials and movements of this council, that they really intended in good earnest, to do what they had been directed to do; and therefore made two attempts to dissolve it. This the fathers most firmly resisted; and they showed by the decrees of the coun-

cil of Constance, and by other arguments, that the council was superior in authority to a pontiff. The pope therefore yielded for the present, and gave his sanction to the proceedings of the council. After the council had continued its sessions for several years, and had made some progress in their reforming system, and were about to proceed to other things very ungrateful to the pontiff, Eugene determined, that this audacious and troublesome council, must either be removed to Italy, to be more under his control ; or must be checked by another council in opposition to it. He, by his legates, decided that the council should be held in Italy ; they continued their deliberations at Basil. He dissolved the council, and appointed another at Ferrara ; which met, A. D. 1438, and excommunicated the fathers assembled at Basil. They, on the other hand, provoked by these and other acts of Eugene, proceeded on the 25th of June, 1439, to deprive him of the pontificate ; and shortly after appointed another in his room. Thus we have a new schism of the church, even worse than the old—with not only two contending popes, but also with two opposing councils.

VII. The Fratricelli, Beghards, &c., continued to be persecuted by the Inquisitors, and many of them were committed to the flames ; others were imprisoned, or exiled. A religious fraternity was founded in this century, called Brethren and Clerks of the common life, living under the rule of St. Augustine. The sect was divided into the literary brethren, or the Clerks, and the unlearned Brethren ; who lived in different houses, but in the greatest friendship. The Clerks devoted themselves to transcribing books, the cultivation of polite learning, and the instruction of youth ; and

erected schools where ever they went. The Brethren laboured with their hands, and pursued various mechanic trades. Neither were under the restraint of religious vows ; but they ate at a common table, and held a community of goods. The schools of these Clerks of the common life were very celebrated in this century ; and in them were trained nearly all the restorers of polite learning in Germany and Holland. Among these was the great Erasmus of Rotterdam. The writers of this century constitute a host ; but there are none of them that need to be particularly named.

VIII. The followers of Wickliffe, in England, who were called Lollards, continued to testify against the decisions of the pope and the conduct of the clergy ; and the Waldenses, though oppressed and persecuted on all sides, ceased not to proclaim aloud from their obscure valleys, and remote hiding places, that succour must be afforded to religion and piety, now almost extinct. But in Bohemia, after the death of Huss, and Jerome of Prague, religious controversies broke out in fierce and deadly war. The friends of Huss, being persecuted and oppressed, seized upon a high and rugged mountain, which they called Tabor, where they first lived in tents, but afterwards fortified themselves, and built a regular city. Their leader was John Ziska. A very cruel and inhuman war was carried on, on both sides. But when multitudes of all sorts of persons had joined their standard, there arose great contention among themselves ; which resulted in an open schism, dividing them into two principal factions, the Calixtines, and the Tabornites. Of these the Calixtines were much the most moderate. All they required was summed up in these four things :—" 1. That the word

of God might be preached in its purity and simplicity to the people :—2. That the sacred supper might be administered in both kinds :—3. That the clergy might be recalled from the pursuit of wealth and power, to a life and conduct becoming the successors of the apostles :—4. That the greater or mortal sins might be duly punished.” The Taborites, on the other hand, extended their demands much further, and wished to overturn every thing ; and to establish an entirely new church, and commonwealth, in which Christ himself should reign, and every thing be conducted according to divine dictation. They imbibed the most ferocious sentiments, and breathed nothing but war and blood against their enemies. Their sentiments are expressed in the following language.

“ All the opposers of Christ’s law, ought to perish with the seven last plagues, to inflict which the faithful are to be called forth. In this time of vengeance, Christ is not to be imitated in his mildness and pity towards those sinners, but in his zeal, and fury, and just retribution. In this time of vengeance, every believer, even a presbyter, however spiritual, is accursed, if he withhold his material sword from the blood of the adversaries of Christ’s law ; for he ought to wash and sanctify his hands in their blood.” They afterwards, however, reformed and corrected their society ; and from them descended the Bohemian Brethren, who in the time of the Reformation, entered into alliance with Luther and his associates, and whose descendants still exist in Poland and elsewhere, under the name of Moravians.

IX. Several fanatical sects arose, or revived during this century, and gave work to the vigilant Inquisitors, which they were not slow to perform



The Brethren and Sisters of the free Spirit continued to wander over the countries of Europe, and many of them were put to death.

Another sect sprung up in the Netherlands, called the Men of Understanding. Although in some things they seem to have had very correct views, and held important truths, yet with these they mingled egregious error. They pretended to be honoured with celestial visions—denied that any one could correctly understand the Holy Scriptures, without extraordinary divine illumination, and declared the approach of a new revelation, better and more perfect than the Christian. They said that the resurrection was already accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; that the pains of hell were to have an end; and not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity.

“In Germany, and particularly in Thuringia, and Lower Saxony, the Flagellants were still troublesome; but they were very different from those earlier Flagellants, who travelled in regular bands from province to province. These new Flagellants rejected almost all practical religion, and the external worship of God, together with the sacraments; and founded all their hopes of salvation on faith and flagellation.” Their leader, Conrad Schmidt, was burnt by the Inquisition, with many others, in the year 1414.

## CENTURY XVI.

## CHAPTER I.

## CAUSES LEADING TO THE REFORMATION.

1. Corrupt state of the church.—2. Profligate lives of the p p es.—3. Profligacy of the clergy.—4. Monks.—5. Inquisition, and ignorance of spiritual teachers.—6. Indulgences.—7. Revival of learning.—8. Witnesses for the truth.

WE now enter upon that important and interesting portion of Church History called the Reformation. No event, since the first promulgation of Christianity by Christ and the apostles, has been of greater importance to the world, than the Reformation from popery, effected by Luther and his coadjutors. We shall first notice the state of the church that led to this result, made such a change desirable, and prepared the minds of people for it.

I. The degenerate and corrupt state of the whole church was such as to create general disgust and complaint. Not only individuals, but the most powerful sovereigns, and even whole nations had uttered their complaints against the haughty domination of the Roman pontiffs, the frauds, the violence, the avarice, and injustice of the court of Rome; the insolence, the tyranny, and the extortion of the papal legates; the crimes, the ignorance, and the extreme profligacy of the priests of all orders, and of the monks; and finally the un-

righteous severity, and the partiality of the Roman laws ; and desires were now publicly expressed, as had been the case for generations past, that there might be a reformation of the church, in its head and in its members, and that the subject might be taken up in some general council.

II. But to be more particular, the abominably wicked and profligate conduct of the popes themselves, gave very great and general offence.—While they claimed to be the sole head of the church on earth, and the vicars of Christ ; many of them were most profane, wicked, and sottish in their lives. Such being the character of the popes themselves, every attempt at a reformation of the church, was evaded or resisted.

III. “The subordinate rulers and teachers of the church, eagerly followed the example of their head and leader. Most of the bishops, with the canons their associates, led luxurious and jovial lives, in the daily commission of sins, and squandered in the gratification of their lusts, those funds, which the preceding generations had consecrated to God, and to the relief of the poor. Most of them also treated the people subject to their control, much more rigorously and harshly, than civil magistrates and princes treated their dependents. The greater part of the priests, on account of their indolence, their unchastity, their avarice, their love of pleasure, their ignorance, and their levity, were regarded with utter contempt not only by the wise and good, but likewise by the common people. For, as sacred offices were now every where bought and sold, it was difficult for honest and pious men to get possession of any good living in the church, but very easy for the vicious and unprincipled.”

IV. "The immense swarm of monks produced every where great grievances and complaints.— Yet this age, which stood intermediate between light and darkness, would patiently have borne with this indolent throng, if they had exhibited some show of piety and decorum. But the Benedictines, and the other orders which were allowed to possess lands and fixed revenues, abused their wealth, and rushed headlong into every species of vice, regardless altogether of the rules they professed. The Mendicant orders, on the contrary, and especially those who professed to follow the rules of Dominic and Francis, by their rustic impudence, their ridiculous superstition, their ignorance and cruelty, their rude and brutish conduct, alienated the minds of most people from them.' The opposition and rivalry that existed between the Dominicans and Franciscans was also the means of bringing to light and exposing more fully the vices and frauds practised by both.

V. The monstrous tribunal of the Inquisition, too, over which the Dominicans every where presided, and by which multitudes of worthy persons were destroyed, was calculated to render the people dissatisfied, and desirous of a change. Learning began now to be diffused and cultivated; and many were disgusted with the utter ignorance of many who pretended to be teachers and rulers in the church, and especially their entire unacquaintance with the Scriptures; which began now, by means of printing, and the revival of learning, to be more known and read. Many of the doctors of theology of those times had never read the Bible. Even in the university of Paris, which was considered as the mother and queen of all the rest, not a man could be found



when Luther arose, competent to dispute with him out of the Scriptures. Those who delivered sermons, (which many of the clergy were not able to do,) beguiled the ears of the people with pretended miracles, ridiculous fables, wretched quibbles, and similar trash, thrown together without judgment. They vociferated by the hour on the authority of holy mother church,—the influence of the saints with God, the dignity, kindness, and glory of the Virgin Mary,—the efficacy of relics,—the enriching of churches and monasteries,—the necessity of what they called good works in order to salvation,—the intolerable flames of purgatory,—and the utility of indulgences.

VI. But nothing contributed more directly to the Reformation than the extravagant sale and abuse of *indulgences*. “Indulgences, in the Romish church, are a remission of the punishment due to sin, granted by the church, and supposed to save the sinner from purgatory. According to the doctrine of the Romish church, all the good works of the saints, over and above those that were necessary for their own justification, are deposited, together with the infinite merits of Jesus Christ, in an inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors, the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release of any one for whom he is interested, from the pains of purgatory. Such indulgences were first invented in the eleventh century, by Urban II., as a recompense to those who went in person upon the glorious enterprise of conquering the Holy

Land. They were afterwards granted to any one who hired a soldier for that purpose; and, in process of time, were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. The power of granting indulgences has been greatly abused in the church of Rome. Pope Leo X., in order to carry on the magnificent structure of St. Peter's at Rome, published indulgences, and a plenary permission to all such as should contribute money towards it. Finding the project take, he granted to Albert, elector of Mentz, and archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighbouring parts, and farmed out those of other countries to the highest bidders; who, to make the best of their bargain, procured the ablest preachers to cry up the value of the ware. The form of these indulgences was as follows:—"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the union of the faithful, and to the innocence and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the para-

dise of delights shall be opened : and if you shal not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

The terms in which the retailers of indulgences described their benefits, and the necessity of purchasing them, were so extravagant, that they appear almost incredible. If any man, said they, purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. The efficacy of indulgences is so great, that the most heinous sins will be remitted and expiated by them, and the person be freed both from punishment and guilt. This, it was said, is the unspeakable gift of God, in order to reconcile man to himself; and the cross erected by the preachers of indulgences is equally efficacious with the cross of Christ itself. "Lo," said they, "the heavens are open; if you enter not now, when will you enter? For twelve pence, you may redeem the soul of your father out of purgatory: and are you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat, you ought to strip yourself instantly, and sell it, in order to purchase such a benefit," &c. It was this great abuse that contributed not a little to the reformation of religion in Germany, when Martin Luther began first to declaim against the preachers of indulgences, and afterwards against indulgences themselves.

VII. Another thing that contributed to the

Reformation was the revival of learning, by means of the emigration of learned Greeks to the West, the translation of ancient authors, and the art of printing. This brought the ignorance of the priests and monks into contempt, and destroyed in a great degree their influence, And many learned men of that day, as the great Erasmus of Rotterdam, turned the keen edge of their satire and ridicule against the ignorant priests and monks, and the superstitions of the church ; which had no small influence in making way for the Reformation. It was even said that Erasmus laid the egg which Luther hatched.

VIII. Some rays of true light had also shone out upon the world from the obscure retreat of the Waldenses, from the writings and preaching of Wickliffe, and of Huss, and Jerome of Prague, and their Bohemian Brethren, and other obscure sects, among whom the truth was still held.

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## CHAPTER II.

### THE REFORMATION.

I. Luther opposes indulgences.—2. Pope's first bull, which Luther burns.—3. Joined by Melancthon.—4. Luther at Worms. 5. Carolstadt.—6. Zwingli.—7. Dispute among the Reformers.—8. War of the Peasants.—9. Diets of Spire.—10. Anabaptists.—11. Council of Trent, and the pacification ratified at Augsburg.—12. England.—13. Scotland.—14. Ireland.—15. Netherlands.

I. ALL these circumstances combining their influence to make way for the Reformation, and pre-



paring the minds of the people for such an event it yet commenced, as we may say, by accident, and without any ultimate view to such a result. Martin Luther, an Augustinian friar, and professor of theology in the university of Wittemberg, was a man of superior talents, learning, and eloquence. By the reading and study of the Scriptures, his mind was enlightened to see many of the errors that existed in the Romish church. He therefore took great offence at the impudent and extravagant manner in which John Tetzel preached the sale of indulgences. This man, without modesty or shame, had been employed by the archbishop of Mentz, and Magdeburg, on account of his impudence, to preach indulgences to the Germans, in the name of the Roman pontiff, Leo X. In the performance of this office, he extolled the merit and efficacy of his wares, so extravagantly, as impiously to detract from the merits of Jesus Christ. Hence Luther, moved with just indignation, publicly exposed at Wittemberg, on the first day of October, 1517, ninety-five propositions; in which he chastised the madness of these indulgence-sellers generally, and not obscurely censured the pope himself, for suffering the people to be thus diverted from looking to Christ. A controversy therefore immediately arose between Luther and Tetzel who undertook to defend himself. Luther acknowledged the pontiff could remit the human punishments for sin, or those inflicted by the church; but denied his power to absolve from the divine punishments, either of the present or future world; and maintained that these divine punishments must be removed either by the merits of Jesus Christ, or by voluntary penance endured by the sinner. Pope Leo at first thought this dispute

between two monks a small matter, and took no account of it. But it was not long before he discovered that it was a serious business, and that the greater part of Germany was taking sides with Luther against the authority of the Roman see.

II. Luther was summoned to appear before cardinal *Cajetan*, the pope's legate, at Augsburg, in the month of October, 1518. They had several interviews to no effect. *Cajetan* manifested nothing like a spirit of conciliation; but peremptorily required Luther humbly to confess his errors, without being convinced of them, and to submit his judgment to that of the pontiff. This he could not do; and therefore appealed from the pontiff ill-informed, to the same when better informed. Another legate was appointed to confer with Luther, of a more mild and conciliating disposition; and he prevailed so far as to induce him to write a very submissive letter to Leo X. in which he promised to be silent, provided his enemies would also be so. Shortly after, Luther engaged in a public disputation with John Eckius, respecting the power and authority of the Roman pontiff. Eckius was greatly exasperated, and hastened to Rome, with a determination to effect his destruction. Associating with him *Cajetan*, and other influential enemies of Luther, in the pontifical court, he prevailed on Leo X. to excommunicate him forthwith. The pope therefore, most imprudently issued his first bull against Luther, on the 15th of June, 1520; in which forty-one tenets of his were condemned, his writings adjudged to the flames, and he was commanded to confess his faults within sixty days, and implore the clemency of the pontiff, or be cast out of the church. A

soon as Luther heard of this sentence of the pope he first appealed to a general council; but foreseeing that this would avail him nothing, he formed the bold determination at once to withdraw from the Romish church, before he should be excommunicated by the second bull of the pontiff. In order that he might do this in a formal and public manner, on the 10th of Dec., 1520, he caused a fire to be kindled without the walls of the city, and in the presence of a vast multitude of spectators, committed to the flames the bull issued against him, together with a copy of the pontifical canon law. By this he signified that he would be no longer a subject of the Roman pontiff, and consequently that the second decree that was daily expected from Rome, would be nugatory. The pope's bull of excommunication arrived soon after.

III. Having taken this bold step of publicly withdrawing from the church of Rome, it only remained to Luther and his adherents to attempt to found a new church, embracing doctrines more in conformity with the Holy Scriptures. From this time therefore he set out to search for the truth with renewed diligence; revised and confirmed the opinions he had already advanced, and proceeding still further, attacked the very citadel of the pontifical authority, and shook it to the foundation. In this heroic enterprise, he had the aid of excellent men in various parts of Europe, as well as the doctors at Wittemberg, who joined his party, and especially Philip Melancthon. This amiable and excellent man, and profound scholar, proved to be a most important coadjutor, and next to Luther himself, acted the most conspicuous part in the Reformation. And as the fame of Luther's wisdom and heroism, and the great

learning of Melancthon drew a great number of young men to Wittenberg, the principles of the Reformation were spread with great rapidity through various nations.

IV. In the mean time Maximilian I. emperor of Germany, died, and his grandson, Charles V. king of Spain, was elected his successor, A. D. 1519. Leo X. reminding Charles of the office he had assumed, of advocate and defender of the church, urged him to inflict due punishment upon that rebellious member of the church, Martin Luther. Charles, however, determined to give him a hearing, and therefore had him summoned to attend a diet to be assembled at Worms. Luther appeared at Worms, being protected by a safe conduct from the emperor, and boldly pleaded his cause before the diet. This journey to Worms was a hazardous undertaking, considering the power and malignity of his enemies. Even the emperor's safe conduct might not be a sufficient protection, as had been the case with John Huss. But Luther was firm, and being warned of the danger by his friends, he replied, that he would go thither, if there were as many devils there, as there were tiles upon the roofs of their houses. Luther made a manly and able defence before the diet, and concluded with these words:—"Let me then be refuted and convinced by the testimony of Scripture, or by the clearest arguments; otherwise I cannot and will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand. I cannot do otherwise; God help me! Amen." But his enemies prevailed; and, although he obtained the liberty of returning home unmolested, yet an edict was published after his de-



parture, which declared him a schismatic and heretic, and put him under the ban of the empire. His friends foreseeing the storm that was coming upon him, arrested him in disguise on his return, and conducted him to the castle of Wartburg, where he lay concealed ten months, calling it his *Patmos*, and beguiling the time very profitably in writing and study.

V. While Luther remained in this retreat, Andrew Carolstadt, a learned doctor of Wittemberg, and colleague of Luther, with others, began to create disturbances, by attempting to carry forward the Reformation too rapidly. Having gathered the common people around him, he rushed into the cathedral church, destroyed the pictures and the altar, and hindered the priests from saying mass. Luther hastened to Wittemberg from his concealment, and corrected this abuse, wisely declaring, that errors must first be extirpated from people's minds, before the *insignia* of those errors can be advantageously removed.

VI. While these things were going on in Germany, a like wound had been inflicted on the papal power in the neighbouring Helvetia, by the discerning and erudite Ulrich Zwingli, a canon and priest of Zurich. This reformer had indeed discovered some portion of the truth, before Luther commenced contending openly with the pope; but being excited and instructed by his example and writings, he not only expounded the Holy Scriptures in public discourses, but in the year 1519, successfully opposed Bernardin Samson of Milan, who was impudently driving the same trade among the Swiss, that Tetzels had carried on among the Germans.

VII. While the Reformation was thus rapidly

advancing, both in Germany and Switzerland, a most unhappy contest arose among the reformers themselves, respecting the manner in which the body and blood of Christ are present in the sacred supper. Luther and his adherents, while they rejected the Catholic dogma of transubstantiation; i. e. that there is a transmutation of the substance of the bread and wine into the flesh and blood of Christ, yet held to consubstantiation, as it is called; i. e. that there is a real and corporeal presence of the body and blood of Christ, in, under, or along with the bread and wine; so that the sacramental substances, after consecration, became each of them two-fold; namely, the bread became both bread and the flesh of Christ, and the wine became both wine and the blood of Christ. On the other hand, Carolostadt, and after him Zwingle, Œcolampadius, Bucer, &c. maintained that the elements of bread and wine in the sacred supper, were only symbols or emblems, by which people should be excited to commemorate the death of Christ, and the blessings resulting to us therefrom. Zwingle declared the ordinance to be not a sacrifice, but a commemoration of the sacrifice once offered on the cross, and a seal of the redemption by Christ. This controversy was carried on for a considerable time, with great warmth on both sides, and many fruitless efforts were made to reconcile and unite both parties. Luther never would consent to yield the point, or even to acknowledge his opponents as brethren. It was this dispute, on a point in itself so trivial, that divided the protestants into the two great bodies of Lutherans and Reformed.

VIII. Another thing calculated to prejudice the cause of the Reformation, was, what was called, the

war of the peasants. There arose, in the year 1525, like a sudden tornado, an innumerable multitude of seditious and delirious fanatics, in various parts of Germany, who declared war against the laws and the magistrates, and spread rapine, conflagration, and slaughter through the community. This sedition was at first of a civil nature. But after the fanatic, Thomas Munzer, who had before deceived others by his fictitious visions and dreams, and others of like character had joined them, it became, especially in Saxony and Thuringia, a religious or holy war. This wild rabble had indeed very different ends in view. Some desired freedom from the restraints of law; others wished relief from their taxes and burdens; others contemplated the formation of a new and perfectly pure church, and pretended to be inspired; others again were hurried on by their passions, without any definite object in view. While it is admitted that many of them, by mistaking Luther's doctrine of Christian liberty and rejection of papal authority, may have been induced to run into this wild and lawless course, yet it is altogether unfair to ascribe these outrages to the Reformation, or to the doctrines taught by Luther. He sufficiently refuted this calumny, by publishing books expressly against this turbulent faction. This storm subsided after the battle of Mulhausen, in which the peasants were defeated. Munzer was taken prisoner, and subjected to capital punishment. According to some, one hundred and thirty thousand persons lost their lives in this war of the peasants.

IX. In a diet of the German states assembled at Spire in 1526, it was decided that a petition should be presented to the emperor, to call a general council without delay; and, in the mean time

that each one should be left to manage the religious concerns of his own territory in his own way. In a diet at the same place, in 1529, this decree was revoked, and all changes in the public religion were declared to be unlawful, until the decision of a general council should take place. Against this proceeding, the elector of Saxony, the landgrave of Hesse, and the other patrons of the Reformation, entered their protest, and appealed to the emperor, and to a future council. Hence originated the name of Protestants, borne from this time onward by those who forsook the communion of the church of Rome. A confession of faith was drawn up by Melancthon, assisted by Luther, and laid before the emperor Charles V., in a diet assembled at Augsburg in 1530, and thence called the Augsburg Confession, to which the Lutheran church adheres to the present day. The principles of the Reformation soon spread into Sweden and Denmark, and were to be found more or less in most countries of Europe. There were very many in France who favoured the cause; but there they suffered much persecution. The same happened in Spain, and also in England.

X. The Anabaptists created not a little disturbance about this time. In 1533, a party of them settled at Munster under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited their wealth in a public treasury for common use. They made preparation for the defence of the city; invited the Anabaptists in the Low Countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the nations of the earth under



their dominion. Matthias was soon cut off by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed by a special designation of heaven, as the pretended king of Sion, and invested with legislative powers like those of Moses. The city of Munster, however, was taken after a long siege, and Bockholdt was punished with death. This seditious procedure of the Anabaptists, induced most of the princes of Europe to enact severe laws against the whole sect; in consequence of which, in subsequent years, vast numbers of them, both the innocent and the guilty, were miserably put to death.

XI. The council of Trent, convoked by pope Paul III., commenced its sessions in 1545, and continued them, with numerous interruptions, until 1563. To the decisions of this council, which was wholly in the pope's interest, the Protestants refused to submit. A war against them was therefore agreed upon between the pope and the emperor Charles V. By this war, and the treachery of Maurice, duke of Saxony, who was seduced by the promises of the emperor, the cause of the Protestants seemed almost ruined. After this followed what was called the *Interim*, a paper drawn up by order of the emperor, in order to settle difficulties for the present, until it could be done in a general council. This being somewhat on the principle of compromise, was very objectionable to both parties. Finally, a diet that assembled at Augsburg, in the year 1555, granted to the Protestants, after so much slaughter, and so many calamities and conflicts, that firm and stable religious peace which they still enjoy. It was then decreed, that all those who had embraced the Augsburg Confession, should be free and ex-

empt from all jurisdiction of the pontiff and the bishops; that they should be governed by their own laws and regulations; and that all Germans should be at liberty to follow whichever of the two religions they pleased: and lastly, they were declared public enemies of Germany, who should make war upon others, or molest them, on the ground of their religion. All other denominations of Christians, however, except Roman Catholics and Lutherans, were expressly excluded from the privileges of this compact. The Zwinglians, Calvinists, or Reformed, were therefore left in the same state as before.

XII. While these events were occurring in Germany, the light, as has already been observed, began to be diffused through the other countries of Europe. In England, the followers of Wickliffe still existed; and by them the writings of Luther were soon introduced, and read with avidity. Henry VIII., king of England, was a bigoted catholic, and in 1522, wrote a book in confutation of Luther's doctrines, for which he obtained from the pope the title of *Defender of the Faith*—a title still retained by the kings of England. Yet Henry did much to promote the Reformation, by quarrelling, and finally breaking with the pope, renouncing his authority, and having himself declared the supreme head of the English church; although his motives and designs were far otherwise. In 1526, William Tindal published his English translation of the New Testament, which was printed at Antwerp, in Flanders. These books, finding a very ready sale in England, Tonsall, bishop of London, in order to prevent their circulation, sent over and purchased up all that remained of the edition, and

committed them to the flames. By this means, Tindal was enabled to go on, and publish a new and improved edition. When one, who had been taken up on the suspicion of heresy, was asked by the chancellor, Sir Thomas More, how Tindal subsisted abroad, and who they were in London that abetted and supported him, he replied that the bishop of London maintained him by sending money to buy up the impression of his Testament. The chancellor smiled, admitted the truth of the declaration, and suffered the accused person to escape. The importation of the books was prohibited; and those suspected of being guilty in this matter were adjudged, by Sir Thomas More, to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments, and other books which they had dispersed, hung about their cloaks, and at the standard in Cheapside, to throw them into a fire prepared for that purpose, and to be fined at the king's pleasure.

Henry VIII. died in the year 1547, and was succeeded by his son Edward VI., a child in years, but mature in wisdom, intelligence, and virtue. King Edward vigorously promoted the Reformation during his short reign. In this he was assisted by the duke of Somerset, the archbishops Cranmer and Holgate, Sir W. Paget, secretary of state, and the bishops Holbeach, Goodrich, Latimer, and Ridley; and also by Martin Bucer, Paul Fagius, Peter Martyr, and others, whom he had invited from abroad. The leaders in opposition to reform were the princess Mary, earl Wriothesley, and bishops Tonstall, Gardiner, and Bonner. These last were imprisoned for refusing to obey the royal injunctions regulating religious

worship. But unfortunately for the reformation in England, king Edward died in 1553, and was succeeded by the princess Mary, a most bigoted and cruel catholic; and who, on account of her persecutions, is often called the *bloody Mary*. Queen Mary disguised her intentions, until she was fully established on the throne; and then proceeded to release from prison, and restore to their sees, the popish bishops, Bonner, Gardiner, Tonstall, &c., and to imprison the reformers Cranmer, Hooper, Coverdale, Rogers, Holgate, and others. Eight hundred friends to the Reformation fled to the continent, and settled chiefly along the Rhine. Among these were five bishops, five deans, four archdeacons, and above fifty doctors in divinity, besides noblemen and merchants. Six bishops were turned out, the mass set up, and the popish rites every where restored. All the married and recusant clergy, to the number of some thousands, were deprived. The parliament proceeded, in 1555, to repeal all laws in favour of reformation, passed since the time Henry VIII. first began his contest with the pope; and to revive the old laws against heretics. The fires of persecution were now kindled. John Rogers was the first martyr; and bishops Ridley, Latimer, and Cranmer, were among the victims. Bishop Bonner was the chief agent in their execution. The whole number put to death, during the remainder of this reign, was about 288. Many, besides, died in prison, and great numbers fled the country. Popery was now completely triumphant; and the Reformation seemed entirely suppressed.

Queen Mary died, November 7th, 1558; and with her, the cause of popery in England. She



was succeeded by her sister Elizabeth, who possessed a vigorous and resolute mind, and was friendly to the Reformation. The persecuting laws of queen Mary were repealed, the sovereign was invested with power to regulate the doctrines, discipline, and worship of the church, and to appoint all bishops ; and that form of religion and worship was established which still prevails in England.

XIII. " Into the neighbouring kingdom of Scotland, the elements of a pure religion were early introduced by certain young noblemen who had resided in Germany. But the papal power, supported by inhuman laws and penalties, for many years prevented it from taking firm root. The principal author of the entire abolition of the Romish dominion over Scotland, was John Knox, a disciple of Calvin, a man of eloquence, and of a bold and fearless character. Proceeding from Geneva to Scotland, in the year 1557, he in a short time so roused up the people, by his discourses, that the majority of them abandoned the institutions of their fathers, and destroyed every vestige of the Romish religion. From that time onward, the Scots have pertinaciously held to that form of religion and discipline, which was established at Geneva under the auspices of John Calvin, Knox's preceptor ; nor could any considerations afterwards induce them to adopt the ecclesiastical institutions and forms of worship of the English."

XIV. In Ireland the Reformation never made great progress. The church of England, as by law established, was also made the established church of Ireland ; but the great bulk of the native Irish, have for ages been, and still are, bigoted Roman catholics. The protestants in Ireland are

chiefly emigrants from England and Scotland. While bloody Mary was on the throne of England, she despatched Dr. Cole to Ireland with a commission to persecute with fire and sword, such as then favoured the Reformation. He lodged on his way at the house of a protestant lady, when he took occasion to boast of the power he had from the queen to persecute the protestants of Ireland. The good lady found an opportunity before he left, to slip out the queen's commission, and put in its place a pack of cards. When the doctor got to Ireland, he found only the pack of cards, in place of the queen's commission: and before he could get it renewed, the queen died, which put an end to such measures.

XV. The United Netherlands revolted entirely from the Roman pontiff, and in the year 1573, established the doctrines, the ecclesiastical organization, and the worship of the Swiss; yet gave to all the citizens entire liberty of opinion on religious subjects, provided they attempted nothing against the peace and prosperity of the community.

Even in Spain and Italy the reformed religion made great progress, soon after the first conflicts between Luther and the pontiffs. But the vigilance of the inquisitors found means to suppress it. Many were imprisoned, tortured, and slain; and many fled into exile.

## CHAPTER III.

## THE ROMISH CHURCH.

1. The Jesuits.—2. Francis Xavier.—3. Profligacy of the popes  
—4. Bull *In Coena Domini*.—5. Points contested in the Ro-  
man church.—6. Oriental churches.

I. As the Roman pontiffs had lost so much ground in Europe, they became much more anxious than before, to propagate Christianity in other parts of the world, in order that they might still be able to maintain their power and dignity. And for this purpose the improvements in navigation by the Portuguese, and the intercourse which they opened with Africa and southern Asia, as well as the discovery and subjugation of the New World by the Spaniards, afforded great facilities. In order that these opportunities might be duly improved, and every means employed to sustain the waning power and authority of the pope, the society of the Jesuits was instituted in the year 1540. Ignatius Loyola, a Spanish knight and ignorant fanatic, was the founder of this order; but he was under the direction of wise and acute men, who enabled him to found such a society as the state of the church then required.

This society, devoted wholly to the interest of the popes, bound themselves by a solemn oath, that they would instantly go wherever the Roman pontiff should at any time bid them. The general of the order held his office for life, was to reside constantly at Rome, and had a select council to

advise him, and to execute his orders. His authority over the whole order, and every person, business, and thing connected with it, was absolute ; nor was he accountable to any earthly superior, except the pope. The whole society was like a regular army, completely officered, trained to service, and governed by the will of one man, who stood at the pope's right hand. Every individual is most solemnly bound to secrecy ; and the mysteries of the society are imparted only to a few of the professors, aged men, of long experience, and of the most tried characters : the rest are entirely ignorant of them. To this society, so well qualified for the business, it was given in special charge, constantly to train up suitable men, to be commissioned and sent by the pontiffs into the remotest regions as preachers of the religion of Jesus Christ. Great numbers of these missionaries went abroad into almost every part of the world, and laboured rather to promote the glory of the Roman pontiff, and the interest of their own sect, than the glory and interests of Jesus Christ.

II. Among the most distinguished of these missionaries, was Francis Xavier, commonly called the apostle of the Indies. In the year 1542, he proceeded to the Portuguese East Indies, and in a few years filled no small part, both of the continent and islands, with a knowledge of the Christian, or rather, the Romish religion. At Goa, where he resided a number of years, the Inquisition was established, under the Portuguese government ; and it is said to have had greater influence in bringing the natives to embrace Christianity, than the exhortations and arguments of the Jesuits. *Xavier travelled extensively in Hindostan, several times visited Ceylon, and the islands to the east*



of the bay of Bengal. In 1547, he went to Japan and spent two years and a half; and laid the foundation of a very numerous body of Christians, that flourished for many years in that extensive empire. He returned again to Goa, and immediately made preparation for a mission to China. He had set out, and arrived within sight of that empire, when he was taken sick and died at the island of Sancian, in the year 1552. After his death, other missionaries of the order of the Jesuits entered China; among whom the most distinguished was Matthew Ricci, an Italian. He, by his skill in mathematics, and by other arts, which he knew well how to practise, conciliated the favour of some of the chief men, and even of the emperor himself; and obtained for himself and companions, the liberty to explain the doctrines of Christianity to the people. He therefore may justly be considered as the founder and chief author of that numerous body, in China, that were afterwards gathered into the Roman catholic church, some remains of which continue to the present day.

III. Many of the popes of this century were very immoral in their lives and manifested a spirit very inconsistent with the title they assumed, of head of the church, and vicar of Jesus Christ. Leo X. was a man of letters, a facetious companion, a poet and historian; but was regarded as an infidel—doubted the immortality of the soul, and considered the Christian religion as a fable, but a profitable one. Paul III. was in his youth a great debauchee. He was an adept in the art of dissimulation. Julius III. bestowed a cardinal's hat on the keeper of his monkeys, a boy chosen from among the lowest of the populace. Paul IV. was an arrogant, ambitious, and violent pontiff; and was

the first who instituted the *Index librorum prohibitorum*, or the Index of prohibited books, including the Bible in the vulgar tongue, which Roman catholics may not read without subjecting themselves to the heavy censure of the church. Gregory XII. openly approved the bloody massacre at Paris on St. Bartholomew's eve, and participated in a treasonable plot against queen Elizabeth. Pius V. and Sixtus V. distinguished themselves above the rest; the former by his extreme severity against heretics, and by publishing the celebrated Bull, called *In Cæna Domini*, which is annually read at Rome, on the festival of the Holy Sacrament; and the latter by his many vigorous, splendid and resolute acts for advancing the glory and honour of the church.

IV. The Bull *In Cæna Domini*, is a rare production, consisting of thirty-one articles, in which all classes and characters of persons, who in any way, or by any means, oppose, hinder, or contravene, the power, honour, and authority of the Roman pontiffs, are excommunicated and anathematized.

V. The Roman church boasts of its unity, its internal peace and harmony. But this is a false pretence. The Franciscans and Dominicans contend vehemently respecting various subjects. The Scotists and Thomists wage eternal war. The Jesuits have ever laboured to depress all the other religious fraternities, and to strip them of their wealth. This has excited the most virulent enmity against them, particularly among the Benedictines and Dominicans. But besides, there are a number of points that have been violently contested by different parties, and never yet decided. The Jesuits have been the most staunch, as well

as the most subtle and impudent defenders of the church, the power, authority, and prerogatives of the Roman pontiff; and of these Robert Bellarmine is the principal, who was a Jesuit, and a cardinal. His works, embracing all the controversies of his church, fill several large volumes. This distinguished advocate of the Romish church at his death, it is said, bequeathed one half of his soul to the Virgin Mary, the other half to Jesus Christ.

VI. The oriental church in the sixteenth century, consisted, (as at the present time,) of the Greek church, and various independent sects, that practise different forms, and hold no communion with one another. The patriarch of Constantinople is the chief, who has under him those of Alexandria, Antioch, and Jerusalem. The right of electing the patriarch of Constantinople belongs to the twelve bishops nearest to that city; but the right of approving the election, and of imparting to the prelate authority to use his powers, belongs to the Turkish emperor. This therefore is frequently procured by bribery. The Russians, the Georgians or Iberians, and the Colchians or Mingrelians, all embrace the doctrines and rites of the Greeks, but are independent, or not subject to the patriarch of Constantinople. The independent sects are, the Monophysites or Jacobites, and the Nestorians. The Monophysites of Africa are the Abyssinians, and the Copts; the latter of whom are those Christians who inhabit Egypt, Nubia, and the adjacent regions. The Nestorians are divided among themselves. A large number of *them* inhabit Mesopotamia and the mountainous *parts* of Persia. They are said to have preserved *themselves* from the superstitions and corruptions

that have deformed the Greek and Latin churches, more than any Christians resident in the East. They hold to two persons as well as two natures in Christ. But it is thought that they differ from others chiefly in words. The Armenians also are an independent sect. The Druses, that inhabit the mountains of Libanus, and the Kurds, that inhabit Persia, seem to be a kind of semi-christian sects; of which there are many other kinds in the east, that only observe some Christian ceremonies combined with heathen or Mohammedan rites. The Maronites, who reside principally on the mountains of Libanus and Antilibanus, are subject to the dominion of the Roman pontiff.



## CHAPTER IV.

### LUTHERAN CHURCH.

1. Adiaphoristic and Synergistic controversies.—2. Flacius.—  
3. Osiander.—4. Consubstantiation.—5. Huber.

I. WE shall now proceed to give some further account of the Lutheran church in this century. After the death of Luther, which happened in the year 1546, several disturbances and disputes took place among his followers. Philip Melancthon, who was naturally of a much milder, and more conciliatory disposition than Luther, and who was now at the head of the party, thought that many things of an indifferent nature, might be yielded for the sake of peace. In adopting the *Interim*



of Charles V., therefore, he decided that in things indifferent (*in rebus adiaphoris*,) the will of the emperor might be obeyed. This was strongly opposed by others; and hence arose the violent contest, called the *Adiaphoristic* controversy, which lasted many years. In this sad controversy there were two principal points at issue. First; whether the things that Melancthon deemed indifferent, (such as priests' garments, the surplice customs indicative of worship paid to the host, as the tolling of bells at its elevation, the use of formulas of worship, whether prayers in public worship should be read or sung, respecting the observance of various times of worship, as vespers, matins, the canonical hours, and the days devoted to Mary and the Apostles, &c.) actually were so or not. Secondly, whether it is lawful, in things indifferent, and not essential to religion, to succumb to the enemies of truth. Out of this grew two other controversies. One respected good works; whether good works are necessary to salvation. This Melancthon and his friends asserted, and others denied; particularly Nicholas Amsdorf went so far in the heat of controversy as to maintain, that good works were pernicious to salvation. The other was called the *Synergistic* controversy. "The Synergists were nearly the same as the Semi-Pelagians; i. e. they were persons who supposed that God is not the sole author of our conversion to him, but that man co-operates with God in the renovation of his own mind. On this subject, Melancthon differed, at least in words, from Luther; and in the Leipsic conference, he did not hesitate to say, that God so draws and converts adults, that some agency of their wills accompanies his influences. The pupils and

friends of Melancthon adopted his language. But the strenuous Lutherans conceived that this sentiment corrupted and subverted Luther's doctrine of the servitude of the will, or of man's impotence to regenerate himself and to perform any good actions; and they therefore violently assailed the persons whom they called Synergists. In this contest, the principal champions were Victorinus Strigel, who the most openly and ingeniously defended the Melancthonian doctrine, and Matthias Flacius, who defended the old opinion of Luther."

II. Flacius was a turbulent man, whom nature had fitted to sow discord and promote contention: he therefore not only cherished all the old controversies with great zeal, but also stirred up new ones. In a formal disputation between him and Strigel, respecting the natural power of man to regenerate himself and do good, being asked whether original sin, or the vitiosity of the human soul, was to be classed among substances or accidents, he replied, that it should be reckoned among substances; and to the end of life he maintained this erroneous sentiment, that *original sin is the very substance of a man*, with so much pertinacity, that he would sooner part with all his honours and privileges, than renounce it. This was going too far for most of his own party, and introduced further contests, that greatly afflicted the Lutheran church, and brought great detriment to their cause among the papists.

III. Another disturbance was produced by Andrew Osiander, a man distinguished for pride, and the love of singularity. He maintained, that Christ, considered in his human nature only, was under obligation to keep the law on his own account; and therefore could not, by his obedience,

obtain justification and pardon for sinners :—that it is only through that eternal and essential righteousness which dwells in Christ, considered as God, and which resides in his divine nature, united to the human, that mankind can obtain complete justification. That man becomes a partaker of this divine righteousness by faith ; since, by this uniting principle, Christ dwells in the heart of man with his divine righteousness. But where this divine righteousness is, God can behold no sin ; therefore, when it is present with Christ, in the hearts of believers, they are considered as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit and practice of personal holiness. On the contrary, Francis Stancarus, a turbulent and passionate man, in attempting to confute Osiander, falling, as is common, into the opposite error, excluded the divine nature of Christ from the work of redemption and atonement ; and maintained, that the office of mediator between God and men, pertained exclusively to the human nature of Christ.

IV. In the year 1570, after the death of Melancthon, a very considerable disturbance was created by an attempt of Caspar Peucer, a son-in-law of Melancthon, and others, to abolish the doctrine of Luther concerning the holy supper, or *consubstantiation* ; and to introduce the opinion of Calvin in its stead. Their attempt was frustrated for the present. The same thing was again attempted by Nicholas Crell, and others, near the end of the century, but without success. Crell, who was prime minister of state of Saxony, and principal mover in the business, offered capital

punishment, and the theologians connected with him were punished with imprisonment and exile.

V. About the close of the century, Samuel Huber, who taught theology at Wittemberg, stirred up a new controversy. "Fired with hatred of the Calvinistic doctrine of absolute decrees, he maintained that the whole human race were from eternity elected of God to salvation; and he accused his colleagues, together with all the divines of the Lutheran church, of being Calvinists, because they taught that those only are elected, who, God foresaw, would die in faith. Learned men are at this day agreed, that Huber swerved from the common Lutheran doctrine rather in words than in meaning; for what the Lutherans maintain respecting the love of God, as embracing the whole human race, and excluding no one absolutely from eternal salvation, this he would explain in a new manner, and in new phraseology. But this age having learned, from numerous examples, that new phraseology, and new modes of explaining doctrines, produced as lasting and as pernicious disturbance as new errors, urged Huber to adopt the old and the universal method of teaching, in preference to his own." Professing that he was not able to do this, he was compelled to relinquish his office, and go into exile. Thus was the Lutheran church agitated from time to time with violent contests, that created much trouble and difficulty among themselves, and gave great advantage to their enemies.



## CHAPTER V.

### REFORMED CHURCH.

1. Switzerland.—2. Calvin.—3. France.—4. Scotland.—5. England.—6. Moravians and Waldenses.—7. Doctrinal views of the Reformed.—8. Anabaptists, or Mennonites.—9. Menno Simonis.—10. Division of the Mennonites.—11. Socinians.

I. We shall now proceed to give some account of what Mosheim calls the Reformed church. This embraces the churches of Switzerland, England, Scotland, and Holland. Ulrick Zwingli, a very acute and learned man, was the leader of the reformation in Switzerland, which he first introduced at Zurich, and extended to other cantons. He was early assisted by John Œcolampadius, a theologian of Bale, and one of the most learned men of that age. They differed from Luther in regard to the sacred supper, and in desiring a more thorough reformation, and a simpler form of worship. The difference of opinion in regard to the supper, however, was the principal matter of dispute, and which always prevented a union, notwithstanding the many efforts that were made to effect it. This subject was much discussed on both sides, and involved other questions, that called forth no little disputation; namely, respecting the person of Jesus Christ, the communication of the divine attributes to the human nature of Christ, and the ubiquity of Christ's body.

II. But the man who stood prominent in the Reformed church, for learning, talents, and piety, and who did more than any other to model and extend it, was John Calvin. He was born at Noyon, in France, A. D. 1509, and connected the study of civil law with that of theology. He came to Geneva at the invitation of William Farel and Peter Viret, who were reformers there before him. But in 1538, he was expelled by the Council of Geneva, and resided several years at Strasburg, where he lived on terms of great intimacy with Bucer and Capito, and with them strenuously defended the cause of the reformers of Germany. In the year 1541, at the repeated and pressing invitations of the Genevans, he returned to that place again, and there he continued his labours with great perseverance, zeal, prudence, and disinterestedness, until his death, in 1564. He immediately set about establishing the church at Geneva, according to what he esteemed to be the Scriptural model. And so great was the fame which he quickly acquired, that many persons of rank and fortune were induced to emigrate from France, Italy, and other countries, and settle at Geneva; and great numbers more to travel to Geneva, merely to see and hear so great a man. In 1558, he persuaded the Senate of Geneva to establish an academy, in which he and his colleague, Theodore Beza, and other men of great erudition and high reputation, were the teachers. This new academy, in a short time, acquired so great fame, that students eagerly repaired to it in great numbers, from England, Scotland, France, Italy, and Germany. By means of his pupils, Calvin enlarged every where the Reformed Church, and recommended and propa-

gated his own sentiments to more than one nation of Europe.

Zwingle assigned to civil magistrates full and absolute power in matters of religion ; but Calvin maintained that the church ought to be free and independent of the civil magistrate ; and to govern itself by means of bodies of presbyters, synods, and conventions of presbyters, in the manner of the ancient church. He introduced at Geneva, and recommended elsewhere, throughout the Reformed church, that form of church government which is called *Presbyterian*. He did not allow of bishops, as a distinct grade of ministers ; but maintained that they ought to be on an entire parity, in point of ministerial office. Calvin differed somewhat from both Luther and Zwingle, in regard to the Lord's Supper. Luther maintained the *corporeal presence* of Christ ; Zwingle, that the Lord's Supper was nothing but a *memorial of Christ* ; Calvin took a kind of middle ground, and admitted a sort of spiritual presence, and that divine grace was conferred on, and sealed to the believer, by the sacred Supper. But though Calvin differed from Luther in regard to consubstantiation, yet these two great Reformers entirely agreed in their doctrinal belief. Luther carried the doctrine of the Divine decrees as far as Calvin ever did. But as the latter explained, defended, and promulgated more fully and more ably than the former, the doctrine of the Divine sovereignty in "the election of grace," that doctrine is more closely and generally connected with the name of Calvin than with that of the Saxon Reformer, who, though he believed it as fully, had not rendered himself so conspicuous in its investigation and defence.

III. The Reformation made very great progress in France, although labouring under great disadvantages, from internal wars, persecutions, massacres, and oppression. On the 22d of August, 1572, commenced the massacre of St. Bartholomew, so called, because it took place on the eve of that festival.—The bloody scene began at midnight, at the signal of tolling the palace bell, and continued three days at Paris. Five hundred noblemen, and about six thousand other Protestants were butchered in Paris alone. Orders were despatched to all parts of the kingdom for a similar massacre every where. More than thirty thousand, some say seventy thousand, and some one hundred thousand, perished by the hands of the royal assassins. And when the news reached Rome, the pope ordered a jubilee to be celebrated throughout Christendom on the joyful occasion. The Protestants were weakened, but not destroyed. They continued to exist and increase under great troubles and difficulties, until, under Henry IV. A. D. 1598, they obtained equal rights and privileges, by a decree called the edict of Nantes. The number of Protestants in France during the latter half of this century, was supposed to be from a million, to a million and a half. They were in close fellowship with the church of Geneva, and with the Flemish Protestants. Their confession of faith was composed by Calvin.—Their doctrines were strictly Calvinistic; their worship very simple, and almost without written forms; and their system of government entirely presbyterian.

IV. In Scotland, the Reformation triumphed by the instrumentality of John Knox, a disciple of Calvin. He was of a most undaunted spirit, and a powerful preacher. Having imbibed his theo-



gical views at Geneva, he established the church of Scotland after the same model, both in doctrine and government: and this model it has strictly retained to the present day.

V. In England, the thing was otherwise. The Reformation commenced in England under Henry VIII. who, although a bigoted catholic, quarrelled with the pope, and declared himself the head of the English church. His son and successor, Edward VI. was a friend of the Reformation, and under him the church underwent a partial reform, such as the times would bear. This was all reversed under bloody Mary. Many were put to death and many fled into exile. Of these exiles some settled at Geneva, and adopted their forms of worship. When they had liberty to return, under queen Elizabeth, they brought with them all their prejudices in favour of that kind of church government and worship which they had witnessed on the continent. They could not conform to the liturgy established by queen Elizabeth, which was nearly the same with that held by the church of England at the present day. They were therefore called Non-conformists, and also Puritans, because they desired a pure and simple form of worship. They found fault with priestly garments, kneeling at the sacrament, the cross in baptism, confirmation, god-fathers and god-mothers, and similar things, as shreds and remnants of popery, and as inconsistent with that simplicity of form of worship taught in the Scriptures. The government of the church by bishops, archbishops, &c. they thought not authorized by apostolical practice and precept. But this became a much greater matter of grievance, from the year 1588, when Richard Bancroft, afterwards archbishop of Can-

terbury, first ventured publicly to affirm that bishops are an order superior to that of presbyters, not by mere human appointment, but by the will of God—*jure divino*. This sentiment meeting the approbation of great numbers, the consequence was, that they were not thought to be properly inducted into the sacred office, who had not been ordained by a bishop, and therefore, had no right to preach and administer the ordinances; and that those churches that had not episcopal ordination among them, were not true churches. This schism in the English church between the Conformists and Non-conformists or Puritans, and which continues down to the present day, was the cause of much evil and disturbance in that nation. The Puritans were very numerous, and suffered much persecution under the Act of Uniformity, published by queen Elizabeth. They, however, disagreed among themselves. The most of them were Presbyterians; some were Independents, and some Baptists. The Independents, whose history belongs chiefly to the next century, were the descendants of the followers of Robert Brown, who in this century were called Brownists.

VI. In the provinces of the Netherlands, the Protestants assumed the name of Reformed; and modelled their church after the Genevan pattern.—The Bohemian Brethren, or Moravians of Poland, who were the descendants of the better sort of Hussites, held frequent correspondence with Luther, soliciting friendship and alliance. Nor did Luther and his friends find anything very censurable, either in their doctrine or their discipline. But they afterwards inclined to the Swiss, and retaining their own form of church government, embraced the doctrine of the Reform.

ed. The descendants of the Waldenses, who lived shut up in the valleys of Piedmont, were led by their proximity to the French and Genevans, to embrace their doctrines and worship. Yet they retained not a few of their ancient rules of discipline, so late as the year 1630. But in this year, the greater part of the Waldenses were swept off by pestilence ; and their new teachers, whom they obtained from France, regulated all their affairs according to the pattern of the French Reformed church.

VII. "The Reformed," says Dr. Mosheim, "if we restrict this appellation to those who approve the sentiments of Calvin, differ from the Lutherans, in regard to three subjects.—1. The doctrine of the holy supper, in which the Lutherans say, the body and blood of Christ are truly, though in an inexplicable manner, presented to both the pious and ungodly ; while the Reformed suppose, that the human nature of Christ is present only by the symbols of it. Yet they do not all explain their doctrine in the same way. 2. The doctrine of the eternal decrees of God, in regard to the salvation of men, the ground of which the Lutherans suppose to be the faith or unbelief of men in Christ, foreseen by God, from eternity ; but the Reformed suppose it to be the free and sovereign good pleasure of God. 3. Certain rites and institutions, which the Reformed think have a tendency to superstition ; but which the Lutherans think, are partly sufferable and partly useful to Christians. Such are images in churches, sacred garments for the clergy, the private confession of sins, the use of small circular pieces of bread, [*wafers*,] such as were anciently distributed in the holy supper the formula of exorcism, as it is call-

ed, in the sacrament of baptism ; and some others. These the Reformed would have to be abrogated, because they think religious worship should be restored to its primitive simplicity, and the additions to it should be wholly struck off."

That all the protestant divines of the Reformed Church, or with very few exceptions, both in England and upon the continent, were, in the beginning, of one mind, about the doctrines of grace and of faith, cannot be denied. And hence the Articles of the Church of England, are truly Calvinistic. But toward the end of queen Elizabeth's reign, there arose a party which were first for softening, and then for overthrowing, the received opinions concerning predestination, perseverance, free-will, effectual grace, and the extent of Christ's atonement. The clergy of the Episcopal Church began to lean towards the notions concerning these intricate points, which Arminius propagated some time after this ; while, on the other hand, the Puritans adhered rigorously to the system of Calvin. Several Episcopal doctors remained attached to the same system, and all these abettors of Calvinism, whether Episcopal or Presbyterian, were called doctrinal puritans.

VIII. I now proceed to give some account of the Anabaptists or Mennonites. This sect, although diversified among themselves, includes all who deny the right of infants to baptism. They were called Anabaptists, because they baptized over again those who had been baptized in infancy ; and Mennonites, from Menno, who was their principal leader, and who reduced the party to something like regular form. The origin of this sect is involved in much obscurity. "The modern Mennonites," says Dr. Mosheim, "affirm, that



their predecessors were the descendants of those Waldenses, who were oppressed by the tyranny of the papists; and that they were a most pure offspring, and most averse from any inclination towards sedition, as well as from all fanatical views. On the contrary, their adversaries contend, that they are descended from those turbulent and furious Anabaptists, who in the sixteenth century involved Germany, Holland, Switzerland, and especially Westphalia, in so many calamities and civil wars, but that being terrified by the dreadful fate of their associates, through the influence of Menno Simonis especially, they have gradually assumed a more sober character. After duly examining the whole subject, with impartiality, I conceive that neither statement is altogether true. In the first place, I believe the Mennonites are not altogether in the wrong, when they boast of a descent from those Waldenses, Petrobrussians, and others, who are usually styled the witnesses for the truth before Luther. Prior to the age of Luther, there lay concealed in almost every country of Europe, but especially in Bohemia, Moravia, Switzerland, and Germany, very many persons, in whose minds was deeply rooted that principle, which the Waldensians, the Wickliffites, and the Hussites maintained, some more covertly and others more openly; namely, that the kingdom which Christ set up on earth, or the visible church, is an assembly of holy persons; and ought therefore to be entirely free, not only from ungodly persons and sinners, but from all institutions of human device against ungodliness. This principle lay at the foundation, and was the source of all that was new and singular in the religion of the Mennonites; and the greatest part of their

singular opinions, as is well attested, were approved some centuries before Luther's time, by those who had such views of the nature of the church of Christ."

To this account of the Mennonites, I must add Dr. Murdock's note.

"That the Mennonites, as being one of those Protestant sects which renounced the Romish religion in the sixteenth century, resembled very much the Waldenses, the Wickliffites, and the Hussites, those early revolters from the Romish worship, is true. And it may therefore be justly said, that 'the greatest part of their singular opinions,' meaning those in which they differed from the Romish church, 'were approved some centuries before Luther's time.' And this, I think, must be all that Dr. Mosheim intended to say. For, that in most of the points in which they appeared singular to the Protestants, they bore a nearer resemblance to the proper Waldenses, the Wickliffites, and the Hussites, than the other protestants, or than the Lutherans and the Reformed did, is very far from being true. On the contrary, it is a well known historical fact, that in the sixteenth century the genuine descendants of the old Waldensians, Wickliffites, and Hussites, who were numerous in France, England, Bohemia, Moravia &c., readily united with the Lutheran and Reformed communities, and at length became absorbed in them; and that very few, if any of them ever manifested a preference for the Mennonites, or for any of the Antipædobaptist sects of that age. The history of the Reformation, in all the countries where the ancient sects were found, fully establishes this fact, which is so adverse to the supposition of a legitimate descent

of the Mennonites from the pure Waldenses. The first Mennonites were not persons who had before borne the name of Waldensians; nor did they originate either in or near the countries where the Waldensians in that age resided. And if we endeavour to trace the history of that grand peculiarity of all Mennonites, their confining baptism to adult believers, and rejecting infant baptism altogether, we shall find that at the time Menno first embraced it, it existed among the numerous German Anabaptists, but not among the Waldenses of France or Bohemia, who were then universally believers in infant baptism, and were in fraternal union with the Lutheran and Reformed churches. These Waldensian Pædobaptists, moreover, declared that they held the same belief which their fathers had maintained for several centuries; and they appealed to their old books to make good their assertions. See Jo. Paul Perrin's *History of the Waldenses*; P. i. B. i. ch. iv. p. 15. of the English translation; and P. iii. B. iii. ch. iv. p. 99. Nor does ecclesiastical history appear to me to disprove the truth of this assertion. There were indeed, various mystical sects, tingured more or less with Manichæan views, in the twelfth and following centuries, who rejected all water-baptism, on much the same grounds as the Quakers still do; and some of these assailed infant baptism especially, as being peculiarly unsuitable and absurd. There is also pretty good evidence, that early in the twelfth century, Peter Bruis and his successor Henry, with their followers, the Petrobrussians and Henricians, did at first reject infant baptism, without discarding all baptism. But soon after, Peter Waldo arose, and gave birth to the proper Wal-

densians; and we hear no more of the Petrobrusians and Henricians. They probably gave up their opposition to infant baptism. See Wall's *Hist. of Infant Baptism*, P. II. ch. 7.\*

Before Menno, by his great and laborious efforts, had brought the Anabaptists to some degree of order and regularity, they were guilty of very great disturbances and outrages in many parts. At Munster, a city of Westphalia, they assembled in 1533, under the guidance of illiterate men, John Matthæi, John Bockholdt, a tailor of Leyden, Gerhard, and some others, where they committed deeds that would scarcely be credible, were they not so well attested. They persuaded the people that their blessed heavenly Jerusalem was about to be established at Munster, and would thence be extended to other places. John Bockholdt was created king and lawgiver to this celestial republic.

"The scenes of violence, tumult, and sedition," says Dr. Maclaine, "that were exhibited in Holland by this odious tribe were also terrible. They formed the design of reducing the city of Leyden to ashes, but were happily prevented and severely punished. John of Leyden, the Anabaptist king of Munster, had taken it into his head, that God had made him a present of the cities of Amsterdam, Deventer, and Wesel; in consequence thereof, he sent bishops to those places, to preach his gospel of sedition and carnage. About the beginning of the year 1535, twelve anabaptists, of whom five were women, assembled at midnight in a private house at Amsterdam. One of them, who was a tailor by profession, fell into a trance, and after having preached and prayed for the space of four

\* See Appendix.



hours, stripped himself, threw his clothes into the fire, and commanded all the assembly to do the same, in which he was obeyed without the least reluctance. He then ordered them to follow him through the streets, which they accordingly did howling and bawling out, Wo! wo! the wrath of God! wo to Babylon! When, after being seized and brought before the magistrates, clothes were offered them, they refused them obstinately, and cried aloud, We are the naked truth. When they were brought to the scaffold, they sung and danced, and discovered all the marks of enthusiastic phrensy.—These tumults were followed by a regular and deep laid conspiracy, formed by Van Geelen (an envoy of the mock king of Munster, who had made a very considerable number of proselytes) against the magistrates of Amsterdam, with a design to wrest the government of that city out of their hands. This incendiary marched his fanatical troop to the town-house on the day appointed, drums beating, colours flying, and fixed there his head quarters. He was attacked by the burghers, assisted by some regular troops, and headed by several of the burgomasters of the city. After an obstinate resistance, he was surrounded, with his whole troop, who were put to death in the severest and most dreadful manner, to serve as an example to the other branches of the sect, who were exciting commotions of a like nature in Friesland, Groningen, and other provinces and cities of the Netherlands.”

But it would seem that Menno, and many others of the sect, were of a different character from these wild fanatics, and wholly disapproved of their violent and lawless proceedings.

IX. Menno Simonis, of Friesland, who had been

a popish priest, in the year 1536, openly espoused the cause of the Anabaptists, and in the following year, by special request, consented to assume the functions of their religious teacher. From this period to the end of his life, or for about twenty-five years, he travelled with his wife and children, amidst perpetual sufferings, and daily perils of his life, over very many regions of country; first in West Friesland, the territory of Groningen, and East Friesland, then in Guelderland, Holland, Brabant, Westphalia, and the German shores along the Baltic, as far as Livonia; and gathered an immense number of followers, so that he was almost the common father and bishop of all the Anabaptists, and may justly be considered the founder of the flourishing sect that has continued down to our times. Menno condemned the expectation of a new kingdom of Jesus Christ, to be set up by violence: he condemned the hope of a perfect church to be established by an extraordinary effusion of the Holy Spirit; he condemned the licentiousness of polygamy and divorce, which some of the Anabaptists held; and would not tolerate those who believed that the Holy Ghost descended into the minds of many, as at the first propagation of the Gospel, and manifested his presence by miracles, prophecies, divine dreams and visions. At the same time he retained the doctrines commonly received among the Anabaptists, in relation to the baptism of infants; the millennium or one thousand years' reign of Christ upon earth; the exclusion of magistrates from the Christian church; the abolition of war; the prohibition of oaths by our Saviour; and the vanity, as well as the perniciousness, of human science. These doctrines, however, he so explained and modified as made

them not unlike the doctrines commonly held by Protestants, and removed all their dangerous and offensive features.

X. The Mennonites afterwards divided into two parties, one called Flemings or Flandrians, and the other Waterlandians. The former held and observed more strictly than the others, both the ancient doctrines, and the morals and discipline of the Anabaptists: the latter were more lax, departed from the original opinions and discipline, and approached nearer to other Protestant churches. Some of this denomination administer baptism at the present day by pouring or sprinkling, and plead for it the authority of Menno himself.

"Those among the English," says Dr. Mosheim, "who reject the baptism of infants, are not called Anabaptists, but Baptists. It is probable that these Baptists originated from the Germans and the Dutch; and that they all once held the same sentiments with the Mennonites. But they are now divided into two general classes; the one called General Baptists, or Remonstrants, because they believe that God has excluded no man from salvation by any sovereign decree;\* the other are called Particular, or Calvinistic Baptists, because they

\*Dr. Mosheim, like the most of those who dislike what is called Calvinism, shows here a facility in misrepresenting it. The Baptist Remonstrants, he says, "believe that God has excluded no man from salvation by any sovereign decree," leaving it to be inferred, that the "Calvinistic Baptists," and the "Calvinists" generally, hold the precisely opposite view. It is needless to say how false the implication is, or to spend time in showing the obvious difference between believing that *God has excluded some men from salvation by a sovereign decree*, and believing that he has "been pleased according to the unsearchable counsel of his own will . . . to *pass by*" a part of our rebellious race, "and to ordain them to dishonour and wrath *for their sin*, to *the praise of his glorious justice*." *Cow. of Faith*, ch. iii. § 7.

agree very nearly with the Calvinists, or Presbyterians, in their religious sentiments.

The Particular Baptists are by far the most numerous, and have receded so far from the opinions of their progenitors, that they have almost nothing in common with the ancient Anabaptists, except that they baptize none but adults, and administer the ordinance by total immersion. Their churches are organized on the congregational or independent plan, and they allow professors of religion to take an oath, bear arms, and fill public civil offices when required. The General Baptists consist chiefly of illiterate persons of low condition; for, like the ancient Mennonites, they despise learning. Their religious creed is very general and indefinite, so that they tolerate persons of all sorts, even Arians and Socinians, and do not reject any one, provided he profess to be a Christian, and to receive the Holy Scriptures as the rule of his faith and practice in religion.

XI. A brief notice of the sect of the Socinians will conclude what I have to say on the sixteenth century. This sect derives its name from Lælius and Faustus Socinus. Lælius was the older, but being a man of a mild and gentle spirit, he did not divulge his religious sentiments, except in letters to his friends. He died at Zurich in 1562, not yet forty years old, professing himself a member of the Swiss church, having adopted the Helvetic Confession. But his nephew and heir, Faustus Socinus, a man of less learning, but more boldness and resolution, is said to have drawn from his writings his real sentiments on religion, and by publishing them, to have gathered the sect. In the early part of the Reformation, before Socinus, there were a number of persons who denied



divine honours to Jesus Christ. Such was Lewis Hetzer, a name famous among the vagrant Anabaptists, and who was beheaded at Constance in 1529. And it is said that there were many of that sect of like sentiments. John Campanus, at Wittenberg and elsewhere, propagated the doctrine, that the Son of God is inferior to the Father, and revived the ancient Arian heresy. He was committed to prison by the Catholics at Cleves, and kept in confinement twenty-six years. One Claudius also excited great commotion, about the year 1530. He positively denied three persons in the Godhead, and maintained that the beginning of John's Gospel had been falsified. He was imprisoned at Strasburg, and then banished. But no one gave more trouble and alarm on this head, than Michael Servetus, a man of no ordinary genius, and of extensive knowledge. He published several books on the Trinity, in which he violently assailed the doctrine held by the great body of Christians on that subject. After having travelled much, and passed through various scenes, he fixed his residence at Vienne, a town in France, where, in 1553, he secretly published his great work, entitled *Restitutio Christianismi*, (a Restoration of Christianity.) Many things seemed to favour his designs; genius, learning, eloquence, courage, pertinacity, a show of piety, and lastly, numerous friends and patrons, in France, Germany, and Italy, whom he had conciliated by his natural and acquired endowments. He was brought before the Inquisition at Vienne, but made his escape; and in passing through Switzerland, lay sometime concealed at Geneva. When about to depart, he was discovered by Calvin himself, who gave notice immediately to the government. They

apprehended him, and after a regular trial and conviction of heresy, according to the laws then in force, and the spirit and practice of that age, he was condemned to be burnt alive. Calvin, and other ministers of Geneva, interceded for a milder death; but the court would not yield. "A better fate," says Mosheim, "was merited by this man of uncommon genius and great learning; yet he laboured under no small moral defects, for he was beyond all measure arrogant, and also ill-tempered, contentious, unyielding, and a semi-fanatic."

As the favourers of these views were so vigilantly watched both by papists and protestants, many of them retired to Poland, where they could enjoy greater liberty of opinion, as did also many of the Anabaptists for the same reason. "Here they at first cautiously disclosed their views, being timid and doubtful what would be the issue. Hence, for a number of years, they lived intermixed with the Lutherans and Calvinists, who had acquired a firm establishment in Poland; nor were they excluded from their communion in worship, or from their deliberative bodies. But after acquiring the friendship of the nobles and the opulent, they ventured to act more courageously, and to attack openly the common views of Christians. Hence originated, first, violent contests with the Reformed, with whom they were principally connected, the issue of which at last was, that in the Synod of Petrikow, A. D. 1565, they were required to secede, and to form themselves into a separate community." These founders of the Socinian sect, however, mostly professed Arian sentiments respecting the Divine nature; representing the Son and the Holy Ghost to be persons begotten by the one God, the Father and inferior to

him. But they were much divided in opinion among themselves, and much harassed from without, until John Sieniensky, the waiwode of Podolia, granted them a residence in his new town of Racow, built for them in 1569. The name of Socinians was not yet known. Those who afterwards bore that name, were then usually called by the Poles, Anabaptists; because they admitted none to baptism in their assemblies but adults, and were accustomed to rebaptize such as came over to them from other communities. It was at this time that Faustus Socinus came among them, and gained such ascendancy, that he brought the whole Unitarian people to surrender to those opinions of his, which they had not before received, and to coalesce, and become one people. Under the guidance of so respectable a leader, they soon rose to distinction and honour, by the accession of great numbers of all orders, among whom were many persons of noble birth, of opulence, learning, and influence. The Unitarian religion being thus new modelled, and made almost a new system, required a new Confession. This was drawn up by Socinus himself, and called the Racovian Catechism. They established a flourishing school at Racow, and published many books. Their authors were learned and able men, and were termed *Poloni Fratres*, or Polish Brethren.

Although the Socinians profess to believe that all knowledge of divine things must be derived from the Bible, yet they hold that the sense of Scripture is to be interpreted in conformity with the dictates of right reason. It is a fundamental maxim of the whole Socinian Theology, that nothing must be admitted as a divine doctrine, but *what the human mind can fully understand and*

comprehend; and whatever the Holy Scriptures teach concerning the nature of God, his counsels and purposes, and the way of salvation, must be filed down and polished, by art and reason, till it shall agree with the capacities of our minds. They intimate, and sometimes plainly express, that the inspired writers frequently slipped, both through defects of memory, and of capacity; that they express their ideas obscurely; that they use extravagant and hyperbolical expressions; and therefore must be made intelligible by the aid of reason and sagacity. The system of Socinus, Dr. Mosheim sums up in the following words:—“God is indeed vastly more perfect than men are, yet he is not altogether unlike them: by that power with which he controls all nature, he caused Jesus Christ, an extraordinary *man*, to be born of the Virgin Mary: this man he caught up to heaven, imbued him with a portion of his own energy, which is called the Holy Spirit, and with a full knowledge of his will; and then sent him back to this world, that he might promulgate to mankind a new rule of life, more perfect than the old one, and might evince the truth of his doctrine by his life and his death. Those who obey the voice of this divine teacher, (and all can obey it, if they are so disposed,) being clad in other bodies, shall hereafter inhabit the blessed abode where God resides: those who do otherwise being consumed by exquisite torments, shall at length sink in a entire annihilation.”



## CENTURY XVII.

1. Missions of the Roman church.—2. China.—3. Japan.—4. Protestant Missions.—5. Popish Missions in Africa and South America.—6. Protestant Missions in North America.—7. Infidelity.—8. Learning.—9. Popes.—10. Efforts of Rome to reclaim Protestants.—11. Abyssinia.—12. Monks.—13. Jesuits.—14. Dominicans and Jansenists.—15. Quietists.—16. Lutheran church.—17. Syncretism.—18. Pietism.—19. Reformed churches.—20. Arminian system.—21. Synod of Dort.—22. England.—23. Arminians.—24. Quakers.—25. English Baptists.—26. Socinians.

I. GREAT efforts were made in this century by the Roman pontiffs to propagate Christianity, and to establish their power and authority in foreign lands, and among the heathen. In the year 1622, was established at Rome, by Gregory XV., the famous *Congregation for Propagating the Faith*, commonly called the Propaganda, which is furnished with very extensive revenues. This body, consisting chiefly of cardinals, has for its object the propagation of the Romish religion in all parts of the world; and, by its immense revenues, is able to make almost unlimited expenditures for this purpose. To this institution was added another, by Urban VIII., in 1627, called the *College or Seminary for Propagating the Faith*; in which young men from all nations are carefully educated, to become preachers of Christianity in foreign countries. The *Congregation of priests for foreign missions*, was instituted by the royal authority in France, in the year 1663; and also the *Parisian Seminary for missions to foreign nations*, was founded by cer-

tain French bishops and theologians. From this Seminary go forth the *apostolic vicars* of Siam, Tonquin, and Cochin China, the bishops of Babylon, and the apostolic vicars of Persia, and other missionaries to the Asiatic nations.

Between the Jesuits and the monks of other orders, that were sent out on these foreign missions, there was considerable difference of opinion, and disputation, respecting the proper manner of converting the heathen. The Jesuits thought it proper to practise every sort of art and deception, in order to accomplish their purpose; and their converts were permitted to retain most of their pagan rites and superstitions, with only a slight accommodation to Christianity; and were only required to assume the name of Christian by submitting to baptism, and other ceremonies of the Romish church. The natural propensities of the people they complied with, as far as possible, and carefully avoided whatever was opposed to them. This course was condemned by the other orders, as tending wholly to subvert the truth of Christianity; but such was the power and influence of the Jesuits, that neither they nor the Roman pontiffs themselves, were able to correct all that they saw, and acknowledged to be wrong in that powerful sect.

By means of the missionary institutions above named, and the missionaries sent out and sustained by them, the name and religion of papal Christians were sounded over nearly all Asia in this century. Nearly all the parts of India, especially those formerly subject to the Portuguese, till they were driven out by the Dutch, received some sparks of light, though involved in much obscurity, by the labours chiefly of the Jesuits.

But no mission to these nations was more noticed or more successful, than that to *Madura*, a kingdom situated in the central parts of India, on this side the Ganges. This mission was established by an Italian Jesuit, by the name of Robert de Nobili; who feigned himself a Brahmin, come from a distant country, professing to reform the corruptions of their own religion; and, by staining his face, and adopting a very austere and painful mode of life, he persuaded the credulous people to believe him. This mission prospered wonderfully, until it is said to have embraced a community almost numberless. But in 1744, Benedict XIV., who did not approve of this crafty method of the Jesuits in converting the nations, by his mandate, prostrated all these once flourishing missions.

The Jesuits first introduced papal Christianity into Siam, Tonquin, and Cochin China; and vast multitudes in these nations are said to have eagerly embraced it. But when Alexander VII., in the year 1658, thought proper to place bishops over the new church, and for this purpose sent over certain French priests, clothed with authority from himself, the Jesuits, who can bear no superiors, and scarcely any equals, treated them with great contumely and abuse, and would not suffer them to enter their harvest. Hence arose in the court of Rome a protracted contest; the issue of which plainly showed, that the Jesuits would readily resort to the authority of the Roman pontiffs to extend and confirm their power, but treated it with contempt when it opposed their interests and emoluments.

II. The large and opulent kingdom of China was visited, in the beginning of this century, by

Jesuits, Dominicans, Franciscans, Capuchins, and others, for the purpose of spreading the knowledge of Christianity. Their labours were at first attended with great success. But the Jesuits justly claim the honour of surmounting the obstacles that stood in their way among that proud nation, so tenacious of the customs of their ancestors. Finding them eager after knowledge, and very fond of the arts and sciences, especially the mathematics, the Jesuits sent among them men, not only well acquainted with human nature, and discreet in managing affairs, but also profoundly versed in learning and the abstruse sciences. Some of these by their address, the elegance of their manners, and their skill in business, soon acquired such influence, that high honours and offices were conferred on them by the emperor; and they were employed in affairs of the greatest consequence in the court itself. By these means they were able without much difficulty, to collect disciples of every rank, sex, and age, in all the provinces of this vast empire. Their prosperity received a temporary check on the death of *Xun-Chi*, the first emperor of the Mogul race, who left his son a minor. For the chief nobles, who had long viewed the new religion with great aversion, stripped the Jesuits of their advantages, their fortunes, and their privileges, and condemned John Adam Schall their leader, to be put to death, and others to be banished the country. But in the year 1669, when *Cham-Hi* took the sceptre into his own hands, the prostrate cause of the Jesuits was not only restored, but in process of time was advanced and exalted more than ever. In 1692 this emperor published a law, in which he denied that the Christian religion was injurious to the state, as its



opposers had contended, and gave all his subjects full liberty to embrace it; and in 1700, even erected a splendid temple for the Jesuits within the limits of his own palace. Christianity, or rather Jesuitism, seemed now to be almost triumphant in China. But the enemies of the Jesuits strenuously maintain, that they purchased this success at the expense of committing offences and crimes of a detestable character; that they persuaded the emperor and his nobles, that there was very little difference between the ancient religion of China, or the precepts of Confucius, and the religion of Christ; that they mixed the Chinese superstitions with Christianity, and allowed their disciples to follow the profane customs and impious rites of their ancestors; and the like. This brought about a strenuous controversy in the Romish church, in which some of the popes seem to have decided for, and others against, the Jesuits.

III. Christianity had been introduced into Japan, the preceding century, by Francis Xavier, and had met with very great success. Schools and churches were erected, even in the capital Meaco. In 1585, a Japanese embassy was sent to Rome; and papal Christianity seemed about to become the prevailing religion. There were not less than two hundred thousand Christians, and among them, princes, courtiers, chief nobles, and generals. But the base conduct of the Europeans defeated this prospect, and led the emperor to suspect Christianity to be all a farce. He became jealous of the designs of these strangers, and suspected that it was only a scheme to get possession of his country. In 1587, he commenced a persecution. All Jesuits were ordered to quit the country. Some obeyed, but others remained under

the protection of the nobles. Out of two hundred and fifty churches, seventy were pulled down; and more than twenty thousand Christians lost their lives. Persecution was renewed in 1596, from this circumstance; a Spanish sea captain, driven upon the coast, showed a chart of extensive countries subject to his master; and being asked how his master could conquer so many nations, he said, their missionaries went forward, and prepared the minds of the people to favour him, and then fleets and armies made an easy conquest. When this was transmitted to court, the emperor swore, that the Spaniards should never thus conquer Japan; and immediately set himself to exterminate Christianity, which he called a devilish law. The missionaries were imprisoned; and not a few of them, as well as of their converts, were put to death. Yet still, in the beginning of this century, in the year 1603, there were one hundred and twenty Jesuits, most of them priests, in Japan. Another persecution was brought on by an English officer of a Dutch ship, who cautioned the Japanese to beware of the military enterprises of the Spaniards; and who represented the priests as designing men, who had been excluded from most European countries, and who did not teach genuine Christianity. And yet, by these persecutions, the number of Jesuit-disciples in Japan had not been greatly diminished; for many converts were made from time to time that supplied the place of those who had renounced the faith, or been cut off, by persecution: and some estimates make the number to have been about four hundred thousand, and others near six hundred thousand. But in 1637, the emperor was exasperated by certain letters intercepted by the

Dutch, and by other evidence, bearing strong probability, that the Jesuits and other teachers of the new religion, designed to raise a sedition by means of their disciples, and to bring Japan under the power of the Spanish kings. This brought on a persecution without a parallel in history; and every vestige of the Christian name was exterminated with fire and sword. Decrees were passed requiring all foreigners to quit the country at once, on pain of death; and subjecting every foreigner to the same penalty, who should ever set his foot in the country. The return of the Japanese Christians to paganism, was now peremptorily required, on pain of death. The decrees were rigorously executed; and two years after, the Portuguese were all driven from the country; and only the Hollanders were allowed to introduce a small quantity of European goods, and to live as it were, imprisoned in an extreme corner of the empire. Thus fell the Japanese church, if church it may be called, after it had stood very near a century. And this event is now, it is said, annually celebrated in all the sea-ports, by publicly trampling under foot the cross and all the Popish images.

IV. Many respectable and pious men attempted to rouse the Lutherans, in imitation of the Roman Catholics, to missionary efforts in behalf of the heathen; but nothing of any consequence was done. "Justinian Ernest, Baron of Wels, in 1664, published two letters, addressed to the Lutheran community, on a reformation of manners, and efforts for the conversion of the heathen. In the first he proposes to them three questions:—Is it right, that we evangelical Christians should *leave the Gospel course* yes, and not seek to spread

it abroad?—Is it right, that we every where encourage so many to study theology, yet give them no opportunity to go abroad; but rather keep them, three, six, or more years, waiting for parishes to become vacant, or for the posts of schoolmasters?—Is it right, that we should expend so much in dress, high living, useless amusements and expensive fashions; yet hitherto, have never thought of any means of spreading the Gospel? His proposal to form a missionary association was approved by some, but objected to by others, especially among the higher clergy. He himself advanced twelve thousand dollars for the object: went to Holland on the subject, and at length shipped for the Dutch West Indies, to embark himself in missionary labour; but he was no more heard of.”

“Among the English, in the year 1647, by an act of Parliament, the business of propagating Christianity was committed to the care of a society composed of men of the highest respectability and integrity. This society was revived in the reign of Charles II., A. D. 1661, and again confirmed, and invested with extraordinary privileges and rights, by William III., in the year 1701; and being enriched with the splendid donations of kings, nobles, and private individuals, has continued down to our own times.” It was this society that supported the various missionary operations in New England, during the seventeenth century. Its expenditures in the year 1661 amounted to three thousand two hundred and eighty dollars.

By the labours of the Dutch, an immense number of people in the island of Ceylon, on the coast of Malabar, in the island of Formosa, and in other



countries of Asia, are said to have renounced the impious rites of their fathers. \* The Dutch conquered Ceylon from the Portuguese, about the middle of this century, and immediately established there the Protestant religion, excluding all others from every office. The Portuguese inhabitants, and the natives, both Catholics and pagans, in large numbers, embraced the established faith, at least in pretence. The country was divided into two hundred and forty parishes; a church was erected, and a school established in each. Every ten schools had a catechist, who was their superintendent. About fifteen clergymen were assigned to the island. In 1672, *Baldæus*, one of the Dutch ministers, gives account of thirty native churches in Jaffnapatam, in which were about thirty thousand attendants on worship on Sundays, and about sixteen thousand pupils in the schools during the week. Near the close of the century, Dr. Leusden wrote to Dr. Increase Mather of Boston, that in and near the island of Ceylon, the Dutch pastors had baptized about three hundred thousand of the natives. The Dutch had also translated and published in the Cingalese language, considerable portions of the Bible, besides catechisms, prayers, and other Christian books. The Dutch having possessed themselves of a large part of the island of Java, opened a church in Batavia, the capital, in the year 1621. Pursuing much the same plans here as at Ceylon, in the year 1721, they could reckon one hundred thousand Christians in Java, and two Dutch, two Portuguese, and one or two Malay churches at Batavia. The New Testament in Malay was printed at Amsterdam, 1668, at the expense of the Dutch East India Company. Soon after establishing the Gospel in

Java, the Dutch sent ministers from Batavia to the island of Amboyna, and in 1686 it is said they had converted thirty thousand of the natives. Here too, schools were established, and a number of ministers stationed, at the expense of the Dutch East India Company."

"In 1634, the Dutch formed a settlement on the western part of the island of Formosa. Robert Junius, of Delft, was sent out by the Dutch government to establish Christianity there. He is said to have baptized six thousand persons, and to have set up schools, in which about six hundred young men were taught to read. He composed some prayers, and translated certain psalms into the Formosan language; and though his labours were chiefly in the northern parts of the island, yet he had planted churches in twenty-three towns in the south, and had set pastors over them, when he returned to Holland. In 1661, the Gospels of Matthew and John were translated into the Formosan language, by Dan. Gravius, and printed at Amsterdam, together with a catechism. But probably before these books reached the island, it was captured by a Chinese pirate, and it has since belonged to the Chinese. Besides the converts in these places, the Dutch made many others in Sumatra, Timor, Celebes, Banda, Ternate, and the neighbouring Molucca islands."

V. The Capuchin monks, about the middle of this century, encountered incredible toils and hardships in bringing some of the ferocious nations of Africa, contiguous to the Portuguese settlements on the western coast, to the knowledge of Christ. But their success was not great. The Aborigines of America, who have been subdued by the Spanish, Portuguese, and French, have re-

ceived some slight knowledge of the Romish religion, by the Jesuits, Franciscans, and others; but this knowledge has usually exerted but little influence, and it is wholly obscured by the barbarity of their customs and manners. In some provinces, both in North and South America, Indian Commonwealths have been founded by the Jesuits. "But while the Jesuits highly extol the merits and zeal of their order in this thing, others deny their claims; and maintain, that they are more eager after public honours, wealth and power, than the advancement of Christianity; and say, they have collected immense quantities of gold, from Paraguay, which is subject to their sole authority, and from other countries, which they have transmitted to their society in Europe.

VI. Very different from these, were the missionary efforts of Eliot, the Mayhews, Bourne, and others, of the Puritan emigrants to New England. Eliot, who has been called the Apostle of the Indians, laboured among them from 1632, fifty-eight years, or until his death, in 1690. He established a number of congregations, and set over them Indian preachers whom he had instructed. He set up schools in their villages, introduced a regular form of civil government, and many of the useful arts and industry. He translated into the Indian language, primers, catechisms, the Practice of Piety, Baxter's Call to the Unconverted, several of Mr. Shepherd's works, and at length the whole Bible, which was first published at Cambridge in 1664, and again just after his death.—Th: Mayhews laboured much among the Indians in Nantucket and Martha's Vineyard; and a large number of them became converts to Christianity. Mr Richard Bourne was ordained, in

1666, over an Indian church at Mashpee. His charge, in 1674, embraced about five hundred souls, of whom ninety were baptized, and twenty seven communicants. Many others devoted some part of their time to the instruction of the Indians. —The state of Christianity among the Indians of New England, in 1687, was thus described by Dr. Increase Mather, in a letter to Dr. Leusden: "There are six churches of baptized Indians in New England, and eighteen assemblies of catechumens professing the name of Christ. Of the Indians, there are four and twenty, who are preachers of the word of God: and besides these, there are four English ministers, who preach the gospel in the Indian tongue."

VII. In the seventeenth century, infidelity began to prevail to a great extent; and not a few persons, and some of them men of considerable learning and talents, distinguished themselves as the opposers of Christianity. The English complain, that from the time of Charles II., their nation was contaminated with the grossest vice and profligacy; that this state of things gave rise to unbridled licentiousness of speculation, and disputation on religious subjects; and that both united produced a multitude of persons who prostituted their talents and ingenuity, to extinguish all sense of religion and piety. The standard bearer of this impious company, who set themselves in opposition to God and things sacred, was Thomas Hobbes, of Malmesbury. He subverts all the foundations of religion, and makes morality depend wholly on the enactments of monarchs. He was a man, daring, crafty, acute, and perspicacious, and of more genius than learning or knowledge, either human or divine. Jo'n Wilmot, earl of Rockes-



ter, attacked God and religion with even more fury than Hobbes. He was a man of great discernment and brilliancy of genius; but of astonishing levity, and while health permitted, libidinous and debauched. He died, 1680, an humble penitent, seriously lamenting and detesting his former wickedness and profanity, and casting his soul upon the mercy of God in Christ. Anthony Ashly Cooper, earl of Shaftesbury, attacked Christianity in a covert manner, sometimes expressing great respect for it.—But his pungent wit, the elegance of his style, and the charms of his genius, rendered him the more dangerous foe to religion, in proportion to the concealment he practised. He died at Naples of a consumption, A. D. 1703. Other writers of this stamp were, John Toland, an Irishman; who was not destitute of learning, but vain-glorious, and of abandoned morals:—Edward Herbert, baron of Cherbury; who if he did not deny the truth of Christianity, yet maintained that the knowledge of it, was not necessary to salvation:—Charles Blount, who committed suicide in 1693.—On the continent, Benedict de Spinoza, a Portuguese Jew, who died at the Hague in 1677, stands at the head of those who embrace the *Pantheistic* doctrine; *i. e.* that the universe is God. He has had many followers and admirers, and it is said still has in Europe.

VIII. Literature, the arts and sciences, were advanced in this century by many distinguished individuals: such as, Galileo in Italy; Tycho Brahe, among the Danes; Francis Bacon, (Lord Verulam,) Robert Boyle, Sir Isaac Newton, and John Locke, among the English; John Kepler, John Hevelius, William Godfrey Leibnitz, among

the Germans; the Bernouilli in Switzerland; and Hugo Grotius in Holland. Also, among the Fathers of the Oratory, and the Jansenists, in France, learning and philosophy were greatly advanced by such men as Malebranche, Arnaud, Lami, Nicole, Pascal, Des Cartes, and Gassendi. The court of Rome, however, fearing every thing new, viewed the progress of science with great jealousy; and Galileo was imprisoned for bringing forward the Copernican system of astronomy.—There was a philosophical sect that made much noise in this century, the professors of which styled themselves, the Rosecrucian Brethren. They were a set of Alchemists, who sought for the Philosopher's Stone, and the Elixir of Life; and who explained every thing in the moral and religious, as well as in the natural world, by chemical terms, and in analogy with chemical principles.

IX. The Roman pontiffs of the seventeenth century were, as usual, some better and some worse. Innocent X., from A. D. 1644 to 1655, surrendered himself to the control of a wicked and insolent kinswoman, by the name of Olympia; with whom, it would seem, he kept up a very criminal intercourse. All public affairs, civil and sacred, were under her control. Innocent XI., from 1676 to 1689, was perhaps the best pope of this century. He exerted himself to reform the corrupt state of the church and of the clergy, but with little success. Innocent XII., from 1691 to 1700, was like minded, but with no better success.

X. Great efforts were made by the court of Rome, not only to extend their power and influence over foreign and heathen nations, as we have seen; but also to reclaim the dominion which they

had lost by the Reformation. To accomplish this end, they resorted to the powers of genius, to arms and violence, to promises, to flatteries, to disputations, to wiles and fallacies; but, for the most part, with little success. It was this that brought on the disastrous thirty years' war of Germany, which was terminated by the peace of Westphalia, A. D. 1648. It was in this war, that the celebrated Gustavus Adolphus, king of Sweden, distinguished himself, and lost his life in defending the German Protestants from the tyranny of the house of Austria. By the peace of Westphalia, the great interests of the Lutheran and Reformed churches were firmly established. After this, the Roman pontiffs and their adherents did not venture to make public war against the Protestants; but whenever it could safely be done, they exerted themselves to the utmost to abridge their rights, advantages, and privileges, in every possible manner; although secured to them by oaths, and the most sacred enactments. In Hungary, in Poland, in the valleys of Piedmont, and throughout Germany, they who dissented from the Roman pontiff, experienced from time to time, to their very great sorrow and distress, that no compact, limiting the power of the Romish church, was accounted sacred and inviolable at Rome. "And so long," says Dr. Mosheim, "as it shall remain the established belief at Rome, that God has given to the Romish church and to its head, dominion over the whole Christian world, it can never be expected that those can live in security and safety, who renounce subjection to it."

Many efforts were made to bring England back to her allegiance to the pope. One was the gunpowder plot, A. D. 1605, in the reign of James I.,

in which it was designed, by means of gunpowder deposited under the parliament house, to destroy the king, and the whole British parliament, at a single blow. But this nefarious plot, devised by three Jesuits, was happily discovered in time. In the reign of Charles I., the son and successor of James I., who was guided chiefly by the counsels of William Laud, archbishop of Canterbury, (who was at least half a Papist,) the same thing was attempted, with great hope of success, by caresses and promises. But this hope was blasted by the civil war, in which Laud and Charles were both beheaded, and Oliver Cromwell placed at the head of the government, with the title of Protector. The same attempts were made in the reign of Charles II., and continued in the reign of James II., and finally brought on the revolution, in which the house of Stuart yielded to the house of Hanover, and William, prince of Orange, who was a Protestant, ascended the throne of England.

Many efforts were made on the continent to bring about a reconciliation and union between Catholics and Protestants, by means of public conferences and disputations, but without any success. The great effort on the part of the Romanists was to make it appear, that when rightly understood, there was but small difference between them; a thing which Protestants could never be persuaded to believe.

XI. In the beginning of the century, the Portuguese Jesuits, by their cunning and management, had induced the king of Abyssinia, to swear obedience to the authority of the Roman pontiff, and to require his people to embrace the religion of Rome. But by their ill-timed zeal, and violent proceedings, they lost every thing: and in 1634



they were wholly driven from the country, with out the least indulgence; since which time the Abyssinians have strictly prohibited foreigners from entering their borders.

XII. Several new orders of Monks arose in this century; as the French Society of Fathers of the Oratory of the Holy Jesus, instituted in 1613. This institution was intended to oppose the Jesuits, and has trained up many persons eminent for piety, eloquence, and erudition.—The Priests of the Missions, instituted in 1632;—they were to attend to three things: first, to improve and amend themselves, daily, by prayers, meditation, reading, &c.; secondly, to perform sacred missions among the people living in the country towns and villages, eight months in the year; and lastly, to superintend seminaries, in which young men are educated for the priesthood, and train up candidates for the sacred office. Under the counsel and patronage of these Priests of the Missions, are the Virgins of Love, or the Sisters of Charity, whose business it is to minister to the indigent in sickness.

XIII. Many and grievous charges were brought against the Jesuits in almost every country, by their enemies, especially the Jansenists; many of which charges were substantiated by abundant evidence; yet they maintained their ground, and possessed great wealth and influence.

That the doctrines of Christianity were greatly perverted, and the very foundations of morality in a great measure destroyed, by the Jesuits, is the public complaint of many writers of every class, and of societies of men, in the Romish church. They are charged with teaching the following doctrines, viz. "That a bad man, who is an entire

stranger to the love of God, provided he feels some fear of divine wrath, and from a dread of punishment avoids grosser crimes, is a fit candidate for eternal salvation : That men may sin, with safety, provided they have a probable reason for the sin ; i. e. some argument or authority in favour of it : That actions in themselves wrong, and contrary to the divine law, are allowable, provided a person can control his own mind, and in his thoughts connect a good end, with the criminal deed, or as they express it, direct his attention aright : That philosophical sins, that is, actions which are contrary to the law of nature and to right reason, in a person ignorant of the written law of God, or dubious as to its true meaning, are light offences, and do not deserve the punishments of hell : That the deeds a man commits, when wholly blinded by his lusts and the paroxysm of passion, and destitute of all sense of religion, though they be of the vilest and most inexcusable character, can by no means be charged to his account in the judgment of God ; because such a man is like a madman : That it is right for a man, when taking an oath, or forming a contract, in order to deceive the judge and subvert the validity of the covenant or oath, tacitly to add something to the words of the compact or oath : and others of like kind. The reason assigned, why so many kings and princes, and persons of every rank and sex, committed the care of their souls to the Jesuits, rather than to others, is, that they by their precepts, extenuated the guilt of sin, flattered the criminal passions of men, and opened an easy and convenient way to heaven.

XIV. A great controversy was carried on between the Dominicans and Jansenists on the one side, and the Jesuits on the other, respecting the

doctrines of Grace, Predestination, &c. ; the former maintaining the system of Augustine, differing little from that of Calvin ; the latter approaching that of Pelagius, or nearer, perhaps, to what has since been called Arminianism. These discussions produced great excitement, and sometimes violent contests between the parties. By the urgent solicitation of the Jesuits, pope Innocent X. was induced by a public edict, dated May 31st, 1653, to condemn as false and heretical, the five following propositions, extracted from the works of Jansenius, viz :

1. " That there are some commands of God, which righteous and good men are absolutely unable to obey, though disposed to do it ; and that God does not give them so much grace as that they may be able to observe them. 2. That no person in this corrupt state of nature, can resist divine grace operating upon the mind. 3. That in order to a man's being praise or blame worthy before God, he need not be exempt from necessity, but only from coercion. 4. That the Semi-Pelagians erred greatly by supposing that the human will has the power both of admitting and of rejecting the operations of internal, preventing grace. 5. That whoever affirms that Jesus Christ made expiation by his sufferings and death, for the sins of all mankind, is a Semi-Pelagian."

XV. A sect called Quietists, arose towards the end of this century, and attracted considerable notice. They held doctrines very similar to those of the ancient Mystics. The author, of this sect, was one Molinos, a Spanish priest, who was thrown into prison for his sentiments, where he died ; yet he had numerous disciples in Italy, Spain, France, and the Netherlands.

In regard to the Greek church, nothing of peculiar interest seems to have transpired in this century. Some efforts were still made, to bring over the Greeks, and other Asiatic Christians, to the Romish church; but without effect.

XVI. The Lutheran church sustained some loss in the beginning of this century, by the secession of Maurice, landgrave of Hesse, who went over to the Reformed; and commanded that the people, throughout his province, should be thoroughly taught the Reformed doctrines, and that public worship be conducted in the Genevan manner. John Sigismund also, the elector of Brandenburg, left the communion of the Lutherans, and went over to the Reformed. Many efforts were made, from time to time, to bring about a union between the Lutheran and the Reformed churches; but without success. The Lutherans never would yield in the smallest degree.

XVII. There were two controversies which greatly troubled the Lutheran church during this century. One was called the Syncretistic, and the other, the Pietistic controversy. The first was occasioned by George Calixtus, a professor of theology, in the university of Helmstadt; a man who had few equals in this century, either for learning or genius. His object was, it is said, to unite the Romish, Lutheran, and Calvinistic churches in the bonds of charity and benevolence. He maintained, 1. "That the fundamental doctrines of Christianity, by which he meant those elementary principles whence all its truths flow, were preserved in all three communions, and were contained in that ancient form of doctrine that is vulgarly known by the name of the Apostles' Creed. 2. That the tenets and opinions which had been constantly re-



ceived by the ancient doctors, during the first five centuries, were to be considered as of equal truth and authority with the express declarations and doctrines of the Scriptures." This brought upon him a furious attack, and was the occasion of a protracted controversy, that had well nigh rent asunder the Lutheran church.

XVIII. The Pietistic controversy grew out of the efforts of the learned and pious Spener, and others, who united with him, to revive true religion, both among the people, and among the clergy, which seems at this time to have been at a low ebb. For this purpose, Spener set up private meetings at Frankfort, something like prayer-meetings, called Colleges of Piety, and afterwards published a book under the title of Pious Desires, in which he set forth his views of the evils existing in the church, and their remedies. These views spread, and were adopted very extensively. Meetings for prayer and exhortation were opened in very many places; and often through ignorance or mistaken zeal, were improperly conducted, and gave rise to considerable irregularities. The Pietists insisted on a change in the manner of teaching theology in the schools, more in conformity with the Scriptures, and the necessity of devoted piety in the teachers and ministers of religion. They also thought it necessary, 1. "To suppress in the public instruction, certain common expressions, which the depravity of men leads them to construe in a manner to favour their wickedness. Such were the following: that no person can attain, in the present life, that perfection which the law of God demands; that good works are not necessary to salvation; that in the act of justification, faith only is concerned, and not also good

works. But very many feared, lest if these barriers were removed, the truth would be corrupted, or at least, would be exposed naked and defenceless to its enemies. 2. That stricter rules of conduct should be introduced, than were generally followed; and that many things, which foster the internal disease of the mind, such as dancing, pantomimes, jocular discourse, plays, dramatic exhibitions, the reading of ludicrous books, and certain kinds of amusements, should be removed from the class of indifferent things, which are either good or bad according to the spirit and temper of those who engage in them, and should be classed among sinful and unlawful things. But many thought this morality too rigorous. Hence that old controversy of the schools was revived; whether there are certain actions, that are neither good nor evil, but indifferent; or whether every thing men do, is either sinful or holy. And on each of the subjects enumerated, there were frequent and very warm debates, which were not always conducted with precision, temperance, and gravity. 3. That in addition to the public assemblies for religious worship, there should be frequent private meetings for prayer and other religious exercises. But very many judged, and experience confirmed the opinion, that these Colleges of Piety, as they were called, were attended with more danger than profit."

Besides these, a number of local or less important controversies were carried on in the Lutheran church, during this century, but which it would be unprofitable to mention.

XIX. By the English and Dutch, the Reformed religion was transplanted into Africa, Asia, and especially America. But the Reformed church

France, which had flourished from the times of Henry IV., and had produced so many eminent men, suffered an almost entire overthrow, under Louis XIV., by the revocation of the edict of Nantes. A. D. 1685. This edict, which had secured to the Protestants their rights and privileges for nearly one hundred years, Louis XIV., overcome by the arguments and importunate supplications of the French bishops, the Jesuits and the pope, revoked, and required his Reformed subjects to return to the religion of their progenitors. This most unrighteous act deprived France, notwithstanding the great pains taken to prevent their escape from the kingdom, some say of half a million, and others say eight hundred thousand of her most valuable and useful citizens. Nearly forty thousand are said to have passed over to England, whence many of them came to the United States of America. Vast numbers settled in Holland, and large numbers in the Protestant states of Germany, particularly in Prussia, and in Switzerland and Denmark. The cruelties that attended this persecution are too various and horrible to be detailed. The Waldenses inhabiting the valleys of Piedmont, by the instruments of the Roman pontiff, were miserably oppressed and harassed from time to time, almost to extermination, particularly in the years 1655, 1686, and 1696. The church of the Palatinate, also, from the year 1685, when the government passed into the hands of a Roman Catholic prince, gradually suffered so much diminution, that from holding the first rank, it was depressed to almost the lowest among the Reformed churches of Germany.

The school at Geneva was in such reputation, that multitudes resorted to it from all parts; and

hence the opinions of Calvin, respecting the divine decrees and grace, readily spread every where, and were generally embraced and introduced into all the schools. Yet there were some here and there, who wholly disagreed with these doctrines, of whom James Arminius, professor of theology at Leyden, was the principal one, and gave name to the party.

XX. "The distinguishing tenets of the Arminians," says Buck, "may be comprised in the five following articles, called the *Five Points*, relative to predestination, universal redemption, the corruption of man, conversion, and perseverance, viz:—

1. That God, from all eternity, determined to bestow salvation on those who, he foresaw, would persevere unto the end, and to inflict everlasting punishments on those who should continue in their unbelief, and resist his divine succours; so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness.

2. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that however none but those who believe in him, can be partakers of divine benefits.

3. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will, since man, in consequence of his natural corruption, is incapable of either thinking or doing any good thing; and that, therefore, it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the



Holy Ghost, which is the gift of God through Jesus Christ.

4. That this divine grace or energy of the Holy Ghost, begins and perfects every thing that can be called good in man; and consequently, all good works are to be attributed to God alone: that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner. Some modern Arminians interpret this and the last article with greater latitude.

5. That God gives to the truly faithful who are regenerated by his grace, the means of preserving themselves in this state. The first Arminians, indeed, had some doubts with respect to the closing part of this article, but their followers uniformly maintain, that "the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins."

XXI. It was to settle this Arminian controversy, that the famous *Synod of Dort* was convened in 1618, by authority of the States General. "The most eminent divines of the United Provinces," says Buck, "and deputies from the churches of England, Scotland, Switzerland, Bremen, Hesse, and the Palatinate, assembled on this occasion, in order to decide the controversy between the Calvinists and Arminians. The Synod had hardly commenced its deliberations, before a dispute on the mode of proceeding drove the Arminian party from the Assembly. The Arminians insisted upon beginning with a refutation of the Calvinistic doctrines, especially that of reprobation, whilst the Synod determined, that, as the remonstrants were accused of departing from the

reformed faith, they ought first to justify themselves by scriptural proof of their own opinions. All means to persuade the Arminians to submit to this procedure having failed, they were banished the Synod for their refusal. The Synod, however, proceeded in their examination of the Arminian tenets, condemned their opinions, and excommunicated their persons, whether justly or unjustly, let the reader judge. Surely no one can be an advocate for the persecution which followed, and which drove these men from their churches and country into poverty and exile. The authority of this Synod was far from being universally acknowledged, either in Holland or in England. The provinces of Friesland, Zealand, Utrecht, Guelderland, and Groningen, could not be persuaded to adopt their decisions, and they were opposed by king James I. and Archbishop Laud, in England."

XXII. The English church was agitated with violent storms. When James I. came to the throne, after the death of Elizabeth, the Puritans promised themselves greater liberty and privileges; for he had been educated in Scotland, and professed attachment to the puritan doctrines. But very soon they found their hopes disappointed. James was ambitious and fond of power; and he at once judged that the Episcopal form of church government would be more convenient and friendly to his wishes than the Presbyterian. His maxim was, "No bishop, no king." He, therefore, showed great partiality to the Episcopalians. And after a while he embraced the Arminian doctrines, and violently opposed the decrees of the Synod of Dort: and there is good evidence to believe that, before his death, in '625, he even contemplated

uniting himself with the church of Rome. The king becoming thus alienated from the Calvinistic opinions and customs, the old hatred against the Puritans, which had somewhat subsided, again revived. His son and successor, Charles I., determined to walk in the steps of his father. He therefore used every effort, first, to extend the regal power, and to exalt it above the authority of the laws; secondly, to subject the whole church of Great Britain and Ireland, to the episcopal form of government, which he considered as of divine appointment, and as affording the best security to the crown; and thirdly, to reduce the whole religion of the country to the pattern and form of the primitive church, in the first four centuries, rejecting all the doctrines and institutions of the Genevans. The execution of these designs he entrusted chiefly to William Laud, then bishop of London, and afterwards, from 1633, archbishop of Canterbury. The lawless and violent manner in which Laud prosecuted this work; his attempts to introduce Arminian doctrines and Romish ceremonies into the English church; his high-toned episcopacy, which he attempted to impose upon the Scottish church; the violent persecution he carried on against the Puritans; and his taking some direct steps towards a union with the church of Rome, excited immense odium against the king, and himself, and the whole order of bishops. He was therefore arraigned by the parliament in 1644, judged guilty of betraying the liberties and the religion of the country, and beheaded. The king himself, in 1648, shared the same fate. During the Commonwealth, and the Protectorate of Cromwell, until the restoration of Charles II., the Presbyterians and Independents had the principal

away. And it is melancholy still to witness a spirit of exclusion and intolerance.

The famous Westminster Assembly of divines was called together, A. D. 1643, by the English parliament, in order to aid them by their counsel, in settling the government, worship, and doctrines of the English church. They were men of different sentiments, Presbyterians, Erastians, and Independents, with some moderate Episcopalians. But a great majority were Presbyterians. This Assembly drew up that Confession of Faith, Catechisms and form of government, which are still retained, with very slight alterations, by the Presbyterian church, both in Scotland and America.

“On the restoration of Charles II., to the throne of his father, in 1660, the ancient forms of ecclesiastical government, and public worship returned also, and the bishops recovered their lost dignities. Those who preferred other forms, or the Non-conformists, as they were called in England, expected that some place would be assigned to them in the church; but their hopes were quickly disappointed. For Charles again placed bishops over the Scots, who were so religiously attached to the Genevan discipline; and likewise over the Irish. And, afterwards, in the year 1662, all those who refused to subject themselves to the rites and institutions of the English church, were, by a public law, separated wholly from its communion.” This was the famous Act of Uniformity, which required all clergymen, not only to use the liturgy, but also to renounce and condemn the solemn League and Covenant, Presbyterian ordination, and all efforts for changing the present establishment. In consequence of this act, about two thousand ministers, chiefly Presbyterians, were



turned out of their churches, because they could not conform to the law. At the same time, all the old laws against conventicles, neglect of the parish churches, &c., were revived: and these subjected all Non-conformists to a civil prosecution. They continued therefore to suffer many inconveniences, and sometimes bloody persecution, until the Toleration Act, in the reign of William and Mary, A. D. 1689. This Act provides that all dissenters from the church of England, except Papists and Anti-trinitarians, shall, by taking an oath of allegiance, and subscribing to the doctrinal part of the Thirty-nine Articles, be exempted from all penalties prescribed by the Acts which enforce uniformity; and be allowed to erect houses of worship, have their own preachers, and to meet and worship according to their own views, provided they do not when met, lock or bolt their doors. They are not, however, exempted from tithes, and other payments for the support of the established churches; nor are they excused from the oaths required by the Corporation and Test Acts, which exclude Non-conformists from all civil offices. In consequence of their persecutions and oppressions, multitudes of the Non-conformists, from time to time, emigrated to America, and planted flourishing colonies and churches in this land of freedom. The first of these emigrants landed at Plymouth Rock, A. D. 1620.

XXIII. The Arminians were also called Remonstrants, from a petition they presented to the States of Holland and West Friesland, in 1610, which was called a Remonstrance. The cause of Arminius was sustained by some of the first men in the commonwealth, such as John van Oldenbarnevelt, Hugo Grotius, and Rombout Hoo-

geroets; for which the first was condemned to suffer capital punishment, and the others imprisoned, through the influence of Maurice the prince of Orange. After the Arminians were condemned and excommunicated by the Synod of Dort, as before stated, they were driven from all their offices, both civil and ecclesiastical, their ministers were prohibited from preaching; and their congregations were suppressed. Refusing to submit to the two last of these hard decrees, they were subjected to fines, imprisonments, and various other punishments. Many of them retired to Antwerp, others to France, and a considerable number to Holstein, where they were kindly received by Frederic, the duke; and where they built for themselves a town which they called *Frederickstadt*.

After the death of Maurice, in 1625, they were permitted to return to Holland, as many as chose, and were restored to their former reputation and tranquillity. They founded a distinguished school at Amsterdam; which has had some very eminent professors, as Simon Episcopius, Stephen Curcellæus, Philip Limborch, John Le Clerc, and John James Wetstein. The Arminians in Holland became more latitudinarian bordering on Socinian sentiments, and have not increased much. Arminian doctrines, however, have prevailed very extensively in many parts of the world. In the church of England, although ten Articles remain unchanged, and are decidedly Calvinistic, yet Arminian sentiments have prevailed since the days of Laud. But Arminians differ in many respects among themselves, and are uniform only in rejecting the doctrine of decrees and reprobation.

XIV. The parent of the sect called Quakers.

which sprung up in England in the time of the civil wars, about the year 1650, was George Fox, a shoemaker ; a man of no education, of naturally a strong mind, but gloomy and visionary. He professed to be under the guidance of the Holy Spirit, and travelled about preaching, and exhorting the people to attend to the voice of the divine word, which lies concealed in the hearts of all. He sometimes interrupted worshipping assemblies, by speaking out in them ; for which he was imprisoned by the magistrates, and several times very severely handled by the mob. He soon collected a number of disciples, some of whom seem to have been delirious fanatics ; but by degrees, they became a sober, harmless, inoffensive people. The first men of learning and influence, who connected themselves with the sect, were Robert Barclay, George Keith, and Samuel Fisher ; who assisted Fox in reducing his scheme to a regular system. For a long time they endured much suffering, and were severely punished ; because, on conscientious principles, they refused to address magistrates by their honorary titles, and to pay them customary respect ; to take the oath of allegiance to the king ; to pay tithes to the clergy, &c. Under James II., however, they began to see better days : and William III. finally granted to them, as to other dissenters, the enjoyment of public liberty and tranquillity.

Oppressed at home, the Quakers attempted to propagate their sentiments abroad, and to obtain a footing in foreign nations. Efforts of this sort were made in Germany, Prussia, France, Italy, Greece, Holland, and Holstein ; but generally without success. William Penn, the son of the *English* vice admiral, united with the Quakers in

1668, to whom Charles II., and the parliament, granted an extensive province in North America, now called Pennsylvania. Thither he, with many of the Quakers, went, near the end of this century. Other denominations, however, were not excluded, and the colony was established on the most liberal and peaceable principles.—The religion of the Quakers is very much like that of the ancient Mystics. They discard external forms, and make religion consist in attending to the suggestions of the internal Word, the divine light within. They professed to believe in the divinity of the Saviour, the atonement, &c. But of late a large party of them, called Hicksites, from their leader, Elias Hicks, have professed Unitarian sentiments. The number of Quakers at the present time is estimated as follows; in England and Ireland forty thousand; in Scotland not much over three hundred; in the United States two hundred and twenty thousand.

XXV. The following account of the English Baptists, I copy from Dr. Murdock's note. "Most of the Anabaptists mentioned in English history, prior to the reign of James I., appear to have been either Dutch and other foreign Anabaptists, who endeavoured to establish themselves in England, or small companies of converts made by them in the country. Yet there were probably many individuals among the people, who questioned or denied the propriety of infant baptism; and there are some intimations of attempts, by such persons, to hold conventicles, in the latter part of the reign of Elizabeth. But the first regular congregation of English Baptists, appears to have originated from certain English Puritans who returned from Holland after the death of their pastor, Rev. John



Smith, who died in 1610. These were General or Arminian Baptists; and may be supposed to have derived many of their opinions from the Mennonites. From this time onward, churches of General Baptists were formed, here and there, in different parts of England. But in general they made no great figure, and do not appear to have had much connexion, or to have professed one uniform faith. The Particular or Calvinistic Baptists trace their origin to a congregation of Independents, established in London in the year 1616. This congregation having become very large, and some of them differing from the others, on the subject of infant baptism, they agreed to divide. Those who disbelieved in infant baptism were regularly dismissed, in 1633, and formed into a new church, under Rev. John Spilsbury. In 1638, several more members were dismissed to Mr. Spilsbury's church. And in 1639, a new Baptist church was formed. Churches of Particular Baptists now multiplied rapidly. In 1646, there were forty-six, in and about London. They published a confession of their faith in 1643, which was re-printed in 1644, and in 1646; and which was revised in 1689 by a convention of elders and delegates from more than one hundred churches in England and Wales. Besides these, there were, at that time, several churches of Calvinistic Baptists, who held to open communion, especially in Bedfordshire, where John Bunyan preached. There were also some seventh day Baptists. Baptist churches were also planted in Ireland, in the times of the civil wars, and Roger Williams established a Baptist church in Providence (Rhode Island,) in 1639, which was the commencement of this denomination in America.

On the restoration of Charles II. in 1660, the Baptists, with all other Non-conformists, were exposed to great troubles and persecutions; and at the revolution, in 1688, they, with the other dissenters, obtained free toleration. Among the English Baptists of this century were some men of education; but the greater part of their preachers were not men of learning. The Particular Baptists at their general convention in 1689, made arrangements for the better education of young men for their pulpits; and from their provisions originated afterwards, the famous Baptist Academy at Bristol. Before the erection of regular Baptist congregations, and indeed for some time after, it was very common for Baptists and others to belong to the same church, and to worship and commune together. From their first rise, the Baptists were assailed for holding only to adult baptism, and that by immersion; and they were not backward to defend themselves. The severest conflict of the Particular Baptists, was with the Quakers, in the time of William Penn. One of their writers made statements for which the Quakers accused him of falsehood; which caused violent animosities, and much mutual crimination. The Particular Baptists had also controversies among themselves. One was, respecting their practice of confirmation, or imposing hands on those newly baptized. Another related to the propriety of admitting singing, as a part of their public worship. The Particular Baptists scarcely differed at all, from the Independents, except on the mode and subjects of baptism. The General Baptists having no bond of union among themselves, held a considerable diversity of opinions; and as they did not set forth full and explicit accounts of their

faith, it is impossible to characterize them, otherwise than by saying, they in general laid little stress on doctrines, and allowed great liberty of opinion."

XXVI. In the beginning of this century, the Socinians were in a flourishing condition in Transylvania and Poland. They were in the full enjoyment of religious liberty; had a distinguished school at Racow, furnished with teachers eminent for learning and talents; a printing establishment; numerous congregations, and many patrons, who were men of the highest rank. They made great efforts to extend their church, and to obtain friends and patrons in other countries. They attempted, by their emissaries, to make proselytes among the great and the learned, in Holland, England, Germany, and Prussia. But their efforts were attended with little success. Nor did they long maintain their standing in Poland; for, in 1638, some students of the school at Racow, wantonly threw stones at a wooden statue of our Saviour extended on the cross, and demolished it. For this offence, the Papists procured a law to be enacted at Warsaw which commanded the school at Racow to be broken up, the instructors to be banished in disgrace, the printing establishment to be destroyed, and the Socinian church to be shut up; all which was executed. This was followed by far worse treatment in 1658; when all the Socinians, dispersed throughout Poland, were commanded to quit the country; and it was made a capital offence, either to profess their doctrines, or to harbour others who professed them. They had three years allowed them in which to dispose of their property, and settle their affairs; which were afterwards reduced to two. Finally, in the

year 1661, the tremendous edict was renewed; and all the Socinians that remained, were most inhumanly driven from Poland, with immense loss, not merely of property, but also of the health, and the lives of many persons. These exiles dispersed into the provinces adjacent to Poland, Silesia, Brandenburg, Prussia, &c. Their descendants are still found in various countries of Europe, especially in Brandenburg, Prussia, England, and Holland.



## CENTURY XVIII.

1. Romish Missions.—2. Protestant Missions.—3. Infidelity.—4. The Bull *Unigenitus*.—5. Jesuits and Jansenists.—6. Greek and Lutheran churches.—7. Moravians.—8. British churches.—9. Churches in the United States—Presbyterian.—10. Episcopalian.—11. Methodist.—12. Baptist.

I. THE Jesuits, and others among the Catholics, continued their exertions to propagate Christianity, or rather Romanism, in foreign parts; and their success was considerable in the East Indies; especially in the kingdoms of Carnate, Madura, and Maravia, on the coast of Malabar, and in China, Tonquin, and elsewhere; and also in some provinces of America. The question which had been much agitated in the Catholic church, whether the Jesuits residing in China, had advocated the cause of Christ well or ill, in permitting their converts still to retain their ancient rites and ceremonies, was decided, in 1704, by Clemen XI. in a man-



ner adverse to the Jesuits. This decree, however, was considerably mitigated in 1715; and the Chinese Christians were permitted to keep in their houses, tablets, on which are written, in golden letters, the names of their ancestors and of Confucius; and to honour them with lighted candles, with incense, and with tables set out with viands, fruits, and spices; nay they may even address these tablets, and the graves of their ancestors, as supplicants, prostrating themselves to the ground, provided all superstition and appearance of religion be avoided; and that these rites be regarded as mere testimonies of respect to their ancestors, or as civil honours. All this concession, however, did not satisfy the Emperor of China, who is utterly opposed to allowing any innovation to be made in the ancient customs and institutions of the country. The Roman Catholic cause in China has therefore long been in a languishing and precarious condition, but it is said, is by no means given up. In the Jesuit mission of Tonquin, it is said that in the year 1826, they baptized children of believers, three thousand two hundred and seventy-three, and of unbelievers, about one thousand; adults one thousand and six, confirmed baptisms administered by catechists or Christians, during the absence of a priest, five thousand three hundred and sixty-five; heard confessions, one hundred seventy-seven thousand, four hundred and fifty-six; administered the communion seventy-eight thousand, six hundred and ninety-two times; viatica, one thousand, three hundred and three; extreme unctions, two thousand seven hundred and six. They had marriages nine hundred and forty-three, and confirmations, three thousand nine hundred and forty-one.

II. The English and Dutch made increasing efforts to spread the knowledge of Christianity among the nations of Asia and America. Frederick IV., king of Denmark, sent out missionaries in 1706, to preach Christian truth to the Indians on the coast of Malabar, who met with considerable success. The Moravians established missions in many parts of the world during this century; but it was reserved for the nineteenth century to enkindle and develop the missionary spirit, as it now exists in almost all evangelical churches.

III. Infidelity found not a few advocates, especially in England and Holland, in the early part of the eighteenth century. Among these were John Toland, Anthony Collins, Matthias Tindal, Thos. Woolaston, Thomas Morgan, John Chubb, and John Mandeville. Most of these writers were ably answered by John Leland, in his *View of Deistical Writers*.

IV. The popes of this century were said to be of much better character than those of former times. Efforts had been made to gain over Protestants, by explaining away and lowering down the most offensive Romish doctrines: but Clement XI., by publishing the famous decree called the Bull *Unigenitus*, in 1714, discovered that the doctrines of the church of Rome were precisely the same that they had been at the Reformation. This Bull was issued against the French translation of the New Testament, with notes, by *Pasquier Quesnel*, priest of the Oratory, and a celebrated Jansenist. It condemned one hundred and one propositions of the notes; such as—Grace the effectual principle of all good works; faith the fountain of all the graces of a Christian; the Scriptures should be read by all, &c. This Bull excit-

ed terrible commotions in France ; where many espoused the cause of Quesnel, and refusing to submit to it, appealed to a future council. But Louis XIV., influenced by the Jesuits, made it the law of the land : and in consequence, many became exiles, and retired among their brethren in Holland ; others were coerced by violence and fear, to approve the decree of the pontiff ; and others, being deprived of their livings, their honours, and their offices, removed to foreign countries.

V. The contests between the Jesuits and Dominicans ; between the Dominicans, and Franciscans ; and especially between the Jesuits and Jansenists, continued to rage with no little animosity. The Jansenists undertook to establish their cause by miracles ; and gave out, that God had imparted to the ashes and bones of some of the most distinguished of their party, the power of healing the most inveterate diseases. The most celebrated of these was Francis de Paris, a man of noble birth, but gloomy and superstitious, and who had voluntarily brought on his own death, by abstinence from food, and other self tortures. To miracles, divine visions were superadded ; and many professed to be actuated by the Holy Spirit, and uttered prophecies, often of the most insipid character. Among the Jansenists, however, were many learned, able, and worthy advocates of the truth ; and in this respect, they far excelled the Jesuits. This powerful fraternity (the Jesuits) had arrived at such a pitch of pride, and wealth, and insolence, as began to draw down upon them a general feeling of hatred and disgust. And this was greatly increased by the Provincial Letters of Pascal, which had been published in the preceding century, and by the writings of Voltaire, and other

wits of that day. Their ruin, therefore, came on apace. In 1762, the order was abolished in France, by act of parliament, as contrary to the laws of the state, to the obedience due to the sovereign, and to the welfare of the kingdom. Their effects were alienated, but they were permitted to reside in the kingdom, under certain restrictions. In Spain their ruin was most sudden and unexpected. At midnight, March 31, 1767, large bodies of military surrounded the six colleges of Jesuits in Madrid, forced the gates, secured the bells, collected the fathers in the refectory, and read to them the king's order for their transportation. They were immediately shipped to the ecclesiastical states in Italy. The like was done three days after, with every other college of the order in the kingdom. All their property was confiscated, and only a small pension assigned to each, so long as he should remain quiet and peaceable in the place appointed him. A similar seizure and deportation took place in the Indies, and an immense property was acquired by the government. Spain was soon followed by most other governments of Europe, that had not already expelled them : and in 1773, the order was entirely suppressed by pope Clement XIV., who is supposed afterwards to have fallen a victim to their revenge. But in August 1814, a bull was issued by pope Pius VII., restoring the order to all their former privileges, and calling upon all Roman Catholic princes to afford them protection and encouragement. And now these sworn friends, and liege subjects of the Pope, are putting extensively into practice, all their missionary and proselyting arts, in these United States.

VI. Of the Greek Church in the eighteenth



century, nothing particular can be said. The Russians, under the guidance of Peter the Great, adopted some better regulations for their church; and efforts were made to extend the influences of Christianity over the savage tribes inhabiting Siberia. In the Lutheran church, there seems to have been a very great falling off from the truth and simplicity of the gospel, from about the middle of this century. The divines and doctors of that church, forsaking the simple truths of the Bible, betook themselves to philosophy and metaphysics; and made these the standard of truth, instead of the word of God. And hence sprung that neology and rationalism, that have almost taken away the foundations of truth, and substituted a refined idealism for Christianity.

VII. In the early part of this century, the Moravians settled at Herrnhut, in Lusatia, under the patronage of Count Zinzendorf. They were at first few in number; but they very soon increased, and sent out missionaries into various parts of the world. Count Zinzendorf himself became one of their preachers, and travelled extensively through Germany and Denmark; visited London in 1737, came to America in 1742, preached at Germantown and Bethlehem, in Pennsylvania, visited various Indian tribes, and established the first Indian Moravian congregation in North America. As early as the year 1765, this extraordinary people had established various missionary stations, in the West Indies, among the negroes,—in Greenland,—in North America, among the Indians,—at the Cape of Good Hope,—in South America, among the negroes and Indians,—and in Asiatic Russia. In their settlements, of which there are several in the United

States, the Moravians hold a community of goods, and have several other regulations that are singular; but they maintain the character of a decidedly pious, industrious, and upright people. In regard to religious doctrines, they hold to the Augsburg Confession; but are by no means bigoted or intolerant.

VIII. In England, while the Episcopal Church is the established church, and enjoys all the privileges and prerogatives that the state can confer, yet all other denominations have been tolerated, under the name of *Dissenters*, since William III., Prince of Orange, came to the throne, in 1689. In the early part of the eighteenth century, originated what was called the Bangorian controversy, from Benjamin Hoadley, Bishop of Bangor. He advocated what has since been called *low church* principles, against spiritual tyranny, and the exclusive claims of episcopacy, and in favour of the civil and religious liberties of mankind. He was learnedly and eloquently answered by archbishop Potter and others, who strenuously contended for the prerogatives and authority of the church.

About the middle of this century, a very extraordinary revival of religion took place, which extended through many parts of England, Ireland, Scotland, and these then British colonies, by the preaching of the Wesleys, Whitefield, Hervey, Fletcher, and others. They were at first in connexion with the Church of England, and Whitefield and Hervey continued that connexion, holding as they did Calvinistic doctrines, and differing in that respect from the Wesleys. John Wesley, a man of great learning and piety, and of singular zeal and perseverance, organized and established the society of Wesleyan Methodists, which has

flourished and spread so extensively, especially in England, Ireland, and these United States. This very extensive and respectable connexion are, in their church order and forms, in many respects, similar to the Church of England, but in their doctrine, they are Arminian. Another connexion arose about the same time, called *Lady Huntingdon's*, which still exists, if I mistake not, as a separate connexion. This pious and munificent lady expended the most of an ample fortune in building chapels, and maintaining preachers in destitute places, and wherever there was the prospect of doing good, especially in London, and throughout Wales. The preachers she employed were chiefly of the established church; but their course giving offence to the bishop of London, he threatened to expel them, if they persisted; upon which they withdrew, formed a Confession of Faith, and put themselves under the protection of the toleration act, A. D. 1777.

IX. The Presbyterian church commenced in this country, about the beginning of the eighteenth century, and gradually increased and spread, chiefly among emigrants from Scotland and the north of Ireland, and their descendants. In 1716, the first Synod was formed, comprising the four presbyteries of Philadelphia, Newcastle, Snow Hill, and Long Island. It was not long before a serious difference took place, and parties were formed. They who were most zealous for strict orthodoxy, for adherence to presbyterial order, and for a learned ministry, were called the "old side;" while they who laid a greater stress on vital piety than on any other qualification, and who were less strenuous in regard to ecclesiastical order and learning, were called the "new side."

or "new lights." This unhappy state of things continued to increase, until, in 1741, the Synod was rent asunder; and the Synod of New York, composed of "new side" men, was set up in opposition to that of Philadelphia, which retained the original name, and comprehended all the "old side" men that belonged to the general body. This schism existed for seventeen years. After several years spent in negotiations, mutual concessions being made, a re-union of the two Synods was effected, in 1758, under the title of the "Synod of New York and Philadelphia." After this union, they went on to increase in numbers and harmony, until the close of the Revolutionary war, when they could number about one hundred and seventy ministers. In 1788, the public standards of the Church, after being carefully revised, were adopted; and the present organization established, differing very little from that of the Church of Scotland. By this arrangement, the body was divided into four Synods, viz:—the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas; and over these was constituted, as a bond of union, the General Assembly.

X. The Episcopal Church was planted in these colonies by the first emigrants from England; but no bishops were sent over, and of course, no ordinations could take place here, until after the revolutionary war. At a meeting in New York, in 1784, it was determined that application should be made to the prelates of the Church of England, for episcopal ordination. The Rev. William White, D. D. of Philadelphia, and the Rev. Samuel Provost, D. D. of New York, were sent over



to England for this purpose, and were consecrated bishops, in the chapel of the archiepiscopal palace of Lambeth, by the most Reverend John Moore, arch-bishop of Canterbury, being assisted by several other bishops. The Rev. James Madison, D. D. also received consecration in England. These together with the Rev. Samuel Seabury who had been previously consecrated in Scotland, proceeded in 1792, at a convention held in the city of New York, to consecrate the Rev. Thomas John Clagget, bishop of Maryland, who was the first bishop consecrated on American ground. Since that time, the number of bishops has increased to sixteen, and that of other clergymen to six hundred and forty-eight. The Book of Common Prayer of the Church of England, has been adopted by the Protestant Episcopal church in the United States, with some very slight omissions and alterations.

XI. The first Methodist class in America was formed in the city of New York by Mr. Philip Embury, in 1766. But Dr. Coke first organized the church in a regular form, at a meeting held for conference in the city of Baltimore, in the year 1784, when sixty-one preachers were present. According to instructions received from Mr. Wesley, Mr. Asbury, who was unanimously elected by the suffrages of his brethren, was first ordained deacon, then elder, and afterwards bishop, by Dr. Coke, with the assistance of the presbyters present. The first delegated general conference was held in the city of New York, in May, 1812. There were at that time six hundred and eighty-eight travelling preachers. In 1833, there were five bishops, twenty-two annual conferences, and two

thousand two hundred and thirty travelling preachers.

XII. The first Baptist Church in the United States was founded in Providence, Rhode Island, by Roger Williams, A. D. 1639, as has already been mentioned in the seventeenth century. What progress they made at the north, at an early period, I am not able to say. But they were not known in Virginia and further south, until about seventy or eighty years ago. They at first met with great opposition, and in Virginia, with direct persecution; their preachers being several times imprisoned, fined, pilloried, and whipped. But their plain style, great zeal, and peculiar manner, accompanied with fervent piety, excited great attention, and gained many converts. They spread and increased very rapidly; and are now, perhaps, the most numerous denomination of Christians in the United States, numbering three hundred and nine associations, and three thousand two hundred and four ordained ministers. The Baptists in the United States are generally Calvinistic in their doctrines, and congregational or independent, in their church government.

## APPENDIX.

TO THE REV. JAMES WHAREY.

Rev. and Dear Brother—

You request me to give some solution of the question, why in the "History of the Waldenses," by Mr. William Jones, of the Baptist denomination, which has been extensively circulated in the United States, nothing appears to indicate the paedobaptist belief and practice of those far-famed witnesses of the truth? In reply to this inquiry, I have only to say, that two facts are unquestionable. The one fact is, that the ancient records of the Waldenses do contain abundant and conclusive evidence that they did baptize their children. The other fact is, that Mr. Jones has carefully withheld all the evidences of this fact from his readers. What were his motives for doing this, and how he reconciled it with historical candour and verity, are questions which it is not incumbent on me to answer, and on which I dare not pronounce. They must be submitted to the judgment of every impartial reader. But both facts are unquestionable.

1. As to the first fact, it is not necessary to go into much detail, but on the accuracy of the following quotations you may rely.

*In an old "Defence," which the Waldenses of*

Bohemia sent to Ladislaus, their king, who had severely persecuted them, dated A. D. 1508, about ten years before the Reformation by Luther commenced, they repel a number of calumnies, which had been circulated against them by the Romanists. In this defence we find the following unequivocal passage :

“The fourth calumny was concerning Baptism, which it was said, they denied to little infants, but from this imputation they acquit themselves as follows : Neither is the time or place appointed for those who must be baptized. But charity and the edification of the church and congregation ought to be the rule in this matter. Yet notwithstanding, we bring our children to be baptized, which they ought to do to whom they are nearest related, as their parents, or they whom God hath inspired with such a charity.” “True it is,” say they, “that being for some hundreds of years constrained to suffer our children to be baptized by the Roman priests, we deferred the doing of it as long as possible, because we detested the human inventions annexed to the institution of that holy Sacrament, which we looked upon as pollutions of it. And by reason that our pastors, whom we call Barbes, are often in travels abroad for the service of the church, we could not have baptism administered to our children by our own ministers ; we therefore sometimes kept them long without baptism, upon which delay, the priests have charged us with that reproach.” *Perrin*, Part II. Book 1. Chap. IV.

In a “Treatise of the Old Waldenses and Albigenses, concerning Antichrist, Purgatory, Invocation of Saints, and the Sacraments,” and dated by Perrin in 1220, the following passage, under the



head of Sacraments, occur. "Tha. which is of no necessity in the administration of baptism, is the exorcism, the breathing on, the sig. of the cross upon the infant's breast and forehead, the salt which they put into his mouth, the spittle put into his ears and nose, &c." *Perrin*. Part II. Book V. Art. IV.

In a "Brief Confession of Faith," made with general consent by the ministers and heads of families of the churches in the valleys of Piedmont, assembled at Augrogne, Sept. 12, 1532, the following explicit declaration is found :

"Concerning the matter of the Sacraments, it has been determined by the Holy Scripture, that we have but two sacramental signs left us by Jesus Christ ; the one is Baptism, the other is the Eucharist, which we receive to show that our perseverance in the faith is such as we promised when we were baptized, being little children, and moreover, in remembrance of that great benefit given to us by Jesus Christ, when he died for our redemption, and washed us with his precious blood." *Morland*, Book I. Chap IV.

Again, Perrin tells us that, in the year 1506, that is about eleven years before the Reformation by Luther commenced, Louis XII. king of France, having been informed that a certain people inhabited a particular part of his dominions, who refused to commune with the Church of Rome, and were represented as exceedingly corrupt in their practices, sent a trusty agent to visit them and inquire into their real character and habits. The agent on returning, reported that he had found the people whom he had been charged to examine, and that they were by no means so corrupt as they had been represented ; nay, that the information

which had been given concerning the Waldenses of Provence, was notoriously false; "that they were not any ways guilty either of sorcery or adultery, but lived like honest men, doing no hurt or injury to any man; that they caused their children to be baptized, and taught them the articles of the creed, and the commandments of God; that they carefully observed the Lord's day, and that the word of God was purely expounded unto them." *Perrin*, Part II. Book II. Chap. VIII.

Perrin mentions this report concerning the Waldenses in another place, as a remarkable instance of a testimony in their favour, extorted from adversaries. *Perrin*, Part II. Book I. Chap. V.

I might quote several other passages from the early documents of these ancient people, but these are enough. They establish, incontestably, the first fact to which I referred, as well as ten thousand. Now,

2. As to the second fact which I mentioned, it is certain that not a syllable of the foregoing extracts, or anything like them, is to be found in Mr. Jones's history. He refers familiarly to the works of Perrin and Sir Samuel Morland, and speaks of them as the principal sources from which he had drawn his materials, but carefully excludes every thing which they say that savours of infant baptism. Nay more, he expressly quotes the "Treatise on Antichrist, &c." and the "Defence," sent to king Ladislaus, and seems to regard them as perfectly authentic documents, worthy of entire credit, and proceeds to pick out from them what suited his purpose, as a Baptist; but the facts, so clearly and unequivocally stated, which make against the Baptist cause, he studiously withholds from his readers.

But this is not the worst. The last extract above stated, from Perrin, found in Book I. Chap. V. of his History, Mr. Jones directly tampers with, and falsifies. In other cases, he was only chargeable with withholding from his readers, testimony of the most direct kind, which lay plainly before him, and which, from his manner of quoting, it is impossible he should have overlooked. But in the case before us, he is guilty of direct forgery ! The statement in Perrin stands thus :

“King Louis XII. having received information from the enemies of the Waldenses, dwelling in Provence, of several heinous crimes which they fathered upon them, sent to the place Monsieur Adam Fumée, Master of Requests, and a certain Sorbonnist Doctor, called Parui, who was his confessor, to inquire into the matter. They visited all their parishes and temples, and neither found there any images, or sign of the ornaments belonging to the mass, or ceremonies of the Romish Church. Much less could they discover any of those crimes with which they were charged. But rather, that they kept the Sabbath duly ; caused their children to be baptized, according to the primitive Church ; taught them the articles of the Christian faith, and the commandments of God. The king, having heard the report of the said commissioners, said, with an oath, that they were better men than himself or his people.” Book I. Chap. V.

Now, this passage Mr. Jones professes to quote : and expressly refers to Perrin as the source from which he derived it. But, instead of honestly copying the statement above quoted—“they caused their children to be baptized, according to the primitive church ;”—he alters and makes it read thus—“They kept the Sabbath day ; observed the

ordinance of baptism, according to the primitive Church ; instructed their children in the articles of the Christian faith," &c. Jones, II. Chap. V. Sect. IV. p. 71. Here is neither more nor less than the very essence of forgery ! It is solemnly, in the face of the public, representing an author as saying what he does not say ; and that, most evidently, to serve a sectarian turn.

On these facts further comment is unnecessary. Such management is unworthy of a good cause. I leave the whole matter to be estimated by every candid reader.—If Mr. Jones had told his readers that there were such passages as I have quoted to be found in the documents from which he professed to derive testimony, and had, at the same time, assigned his reasons for refusing to believe them, all would have been well. But, as the matter now stands, can he be exculpated from the charge of premeditated deception ?

I know that some of our Baptist brethren have ventured to allege that the Waldenses were Antipædobaptist, because the followers of Peter de Bruis, who was considered as belonging to those people, is said to have rejected infant baptism. But the *Petrobrussians* were only a small fraction, probably not more than a thirtieth or fortieth part of the whole Waldensian body ; and entirely differed from the mass of their brethren on this subject. Just as well might it be said that the Baptist denomination in the United States, keep Saturday as their Sabbath, because there are a few *seventh day Baptists* in our country. Besides, after all, the *form* in which the Petrobrussians held the Antipædobaptist doctrine, renders it wholly unavailing to the cause of our Baptist brethren. Peter de Bruis taught that infants were



*incapable of salvation, and* THEREFORE ought no to be baptized. But if we wish to know the opinions of the Waldenses *as a body*, we must go to their Confessions, and other public documents This we have done.

It may be shown, with equal evidence, that these pious witnesses of the truth not only *baptized their children*, but also that they adopted the *Presbyterian* form of Church government. That is, they had no bishops, in the prelatical sense of the word; their ministers were all equal; each church was governed by a bench of Ruling Elders; and their whole body regulated and bound together by a Synodical Assembly, which met once a year, at which time their candidates for the ministry were commonly examined and ordained. I think we may say with confidence, that if ever there were Pædobaptists and Presbyterians in Scotland, they were also found, long before the Reformation, in the Valleys of Piedmont.

I am, reverend and dear sir, with great respect  
your brother in Christ,

SAMUEL MILLER.

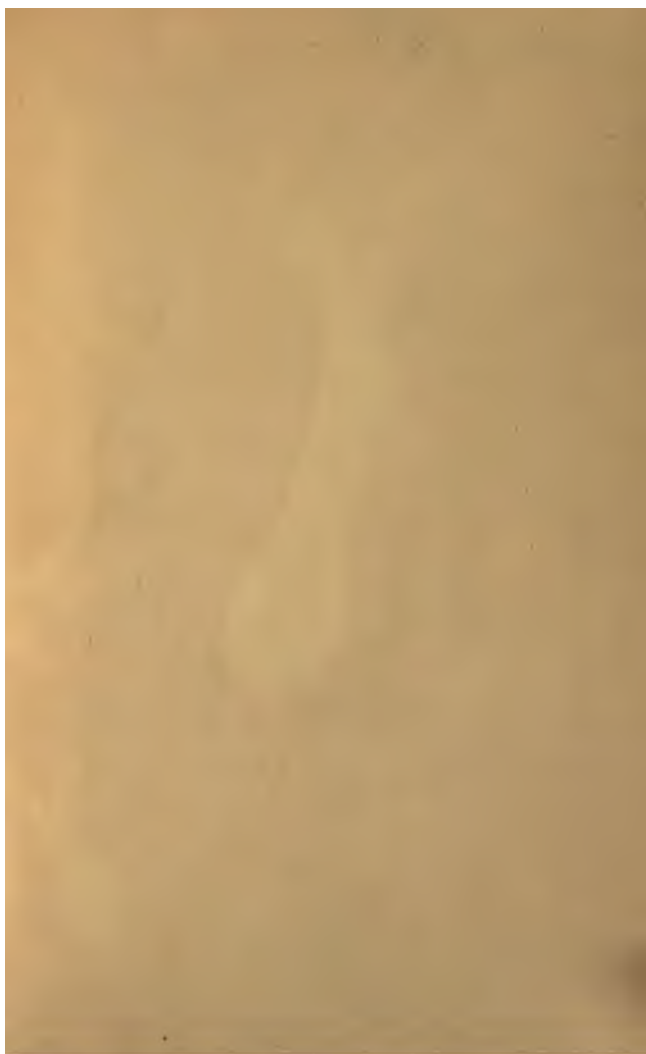
Princeton, N. J.

March 7, 1838.

THE END.













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